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Bampton lectures

THE

BAMPTON LECTURES, 1876

LONDON : PRINTED BY
SPOTTISWOODE AND CO., NEW-STREET SQUARE
AND PARLIAMENT STREET

THE BAMPTON LECTURES, 1876.

THE

WITNESS OF THE PSALMS

TO

CHRIST AND CHRISTIANITY.

EIGHT LECTURES

PREACHED BEFORE THE UNIVERSITY OF OXFORD IN THE YEAR 1876
ON THE FOUNDATION OF THE LATE REV. JOHN BAMPTON, M.A.
CANON OF SALISBURY.

BY WILLIAM ALEXANDER, D.D., D.C.L.
BRASENOSE COLLEGE:
BISHOP OF DERRY AND RAPHOE.

LONDON:
JOHN MURRAY, ALBEMARLE STREET.
1877.

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TO

CECIL FRANCES ALEXANDER,

IN REMEMBRANCE OF

TWENTY-SEVEN YEARS OF HELPFUL LOVE

AND HOLY EXAMPLE—

WITH FULL ASSURANCE THAT HIS OWN ESTIMATE OF

HER HYMNS AND SACRED SONGS

IS THAT OF THE CHURCH AND OF ENGLISH-SPEAKING CHRISTIANS

GENERALLY—

THIS ATTEMPT TO INTERPRET THE SIGNIFICANCE OF

THE HIGHEST OF ALL SACRED SONGS

Is Dedicated

BY HER HUSBAND.

PALACE, DERRY:
February 1, 1877.

EXTRACT

FROM THE LAST WILL AND TESTAMENT

OF THE LATE

REV. JOHN BAMPTON,

CANON OF SALISBURY.

——'I give and bequeath my Lands and Estates to the Chancellor, Masters, and Scholars of the University of Oxford for ever, to have and to hold all and singular the said Lands or Estates upon trust, and to the intents and purposes hereinafter mentioned; that is to say, I will and appoint that the Vice-Chancellor of the University of Oxford for the time being shall take and receive all the rents, issues, and profits thereof, and (after all taxes, reparations, and necessary deductions made) that he pay all the remainder to the endowment of eight Divinity Lecture Sermons, to be established for ever in the said University, and to be performed in the manner following:

'I direct and appoint, that, upon the first Tuesday in Easter Term, a Lecturer be yearly chosen by the heads of Colleges only, and by no others, in the room adjoining to the Printing-House, between the hours of ten in the morning and two in the afternoon, to preach eight Divinity Lecture Sermons, the year following, at St. Mary's in Oxford, between the commencement of

the last month in Lent Term, and the end of the third week in Act Term.

'Also I direct and appoint, that the eight Divinity Lecture Sermons shall be preached upon either of the following subjects —to confirm and establish the Christian Faith, and to confute all heretics and schismatics—upon the divine authority of the holy Scriptures—upon the authority of the writings of the primitive Fathers, as to the faith and practice of the primitive Church —upon the Divinity of our Lord and Saviour Jesus Christ—upon the Divinity of the Holy Ghost—upon the Articles of the Christian Faith, as comprehended in the Apostles' and Nicene Creeds.

'Also I direct, that thirty copies of the eight Divinity Lecture Sermons shall be always printed, within two months after they are preached; and one copy shall be given to the Chancellor of the University, and one copy to the Head of every College, and one copy to the Mayor of the city of Oxford, and one copy to be put into the Bodleian Library; and the expenses of printing them shall be paid out of the revenue of the Land or Estates given for establishing the Divinity Lecture Sermons; and the preacher shall not be paid, nor be entitled to the revenue, before they are printed.

'Also I direct and appoint, that no person shall be qualified to preach the Divinity Lecture Sermons, unless he hath taken the degree of Master of Arts at least, in one of the two Universities of Oxford or Cambridge; and that the same person shall never preach the Divinity Lecture Sermons twice.'

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[1] Grote.

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LECTURE I.

Thou hast brought me into the dust of death.

וְלַעֲפַר־מָוֶת תִּשְׁפְּתֵנִי

Psalm xxii. 15.

PROPERTY OF
PRINCETON
THEOLOGICAL
SEMINARY.

Bampton Lectures.

THE WITNESS OF THE PSALMS TO CHRIST AND CHRISTIANITY.

LECTURE I.

In this series of Lectures I shall attempt to present, in a systematic view, the varied Witness to Christ and Christianity which is afforded by the Book of Psalms.

Independently of its proper interest and instruction, this subject has a special claim to be considered as coming within the range of those which were contemplated by the founder of the Bampton Lectures.

The other books of the Old Testament may, for the most part, be kept at a convenient distance. It was said by the most popular Christian Apologist of the last generation, that it is an artifice of unbelieving controversy to 'attack Christianity through the sides of Judaism,' and to 'make the New Testament answerable with its very life

for the Old.'[1] When the attack is pressed in the extravagant forms which Paley proceeds to mention, his defence is worthy of serious consideration. There is, however, a sense in which those who advance along this line towards the citadel of the faith are not guilty of artifice. There is a sense in which the responsibility must be borne. But, then, as regards a great part of the Old Testament, it is an ultimate responsibility of the logical faculties. It lies, even for thoughtful minds, at a practically undefined distance. But the Psalms are interwoven with the texture of the New Testament. They are so, indeed, to a degree which can scarcely be imagined by any one who has not directed his special attention to the subject,[2] and marked down, not only certain palmary passages, but literally hundreds of at first unsuspected hints, allusions, and expressions. But, over and above this, the echoes of the Psalms rather multiply than decrease even in the Nineteenth Century. The words of Aristotle did not become more completely stamped upon the language of the world in the Middle Ages than the words of the Psalms upon the language of devotion and Theology in the Church of every age. It is not merely that preachers occasionally quote the magnificent encomium of Hooker. It is not merely that an enormous literature of criticism and devotion has accumulated round the Psalter, so that a competent scholar, many years ago, reckoned up six hundred and thirty separate commentaries on the subject.[3] The Psalms occupy about a fifth

[1] Paley's *Evidences*, Part III. chapter 3.

[2] See Appendix. Note A.

[3] 'Le Long, sedulus si quis alius et exactus perscrutator, ad 630 recensuit (*Bibliotheca S. Pat.* 1723. II. 1098), exceptis iis qui in universam S. S. commentati sunt.'—Dank, *Hist. Rev. Div.* i. 287.

of our English Prayer Book. They are more familiar than the words of Ken or Cowper. Of the many aspects presented by an English Cathedral, there is one which is often overlooked; it is a shrine for the Psalter. The Great Teacher, who saw into the depths of Scripture with such penetrating insight, once spoke of it as a chain of which no link can be broken without rupture or dislocation of the whole, *οὐ δύναται λυθῆναι ἡ γραφή*.[1] But that may be in the ultimate consequences of things; in the way of remote, and sometimes unsuspected deductions from premisses not distinctly formulated. It may be in the long run, in the lifetime, not of an individual, but of a community or of a nation. For instance; a disbelief in the Bible account of the creation of man, however explained, may co-exist—it is to be feared, illogically—with a reverence for the supreme authority of Christ. It can scarcely be so with the Book which we propose to examine. The Psalmists cannot be put away from us, with an impatient shrug, to a more convenient season. At marriages and funerals, by sick-beds and in stately ceremonials, in churches and homes, they make their voices heard at every turn. They are as near to us as the Evangelists themselves. Christianity is responsible for the Psalter with its very life.

The second division of our subject—the Witness of the Psalms to Christianity—has, less frequently than the first, been distinctly contemplated by Christian preachers. Under the complex term Christianity, I shall include four separate conceptions:

[1] St. John x. 35.

i. That whole tendency of heart and mind which leads those who are under its influence to feel, act, and pray in a particular way—in a word, the *Christian Character*.

ii. The outward expression in appropriate utterance of this prevailing tone or life—in a word, *Christian Worship*.

iii. The enunciation, at least in pregnant germs, of those primary intellectual conceptions which give form and consistency to the spiritual life — in a word, *Christian Theology*.

iv. That great organisation—the community of souls which is stamped with that peculiar character, which utters the adoration of its heart in that peculiar worship, which frames its intellectual conceptions in that peculiar mould—in a word, the *Christian Church*.

The contemplation of a Character, which, under the elder dispensation, was not yet perfected; the provision for a Worship, which did not yet exist; the anticipation of a Theology, which was not yet elaborated; the delineation of an organised Body, which was not yet established; are prophecies, which may be submitted to the most stringent tests.

II.

It will be understood that he who speaks of the Witness of the Psalms to Christ can scarcely belong to the school of those for whom the *predictive* element in Prophecy is secondary and unessential. There are many who conceive the word to have little significance beyond that which it bears in the title of Jeremy Taylor's famous book.[1] For them the Prophets are preachers of a reli-

[1] It should be remembered that the 'Liberty of Prophesying' does not represent the maturity of Taylor's intellect or convictions.

gion, tolerant, unritualistic, and unsectarian. They are incorruptible political Puritans. They are, in a degree, prelusive echoes of the voice of a Free Press. After making the necessary allowances, they resemble the young and eloquent chief of the Eclectic philosophy, when in 1820 his burning words, delivered from a Professor's chair in the Sorbonne, stirred the mind and spirit of the youth of France. They may be thought of as chiefs of a Hebrew Liberal party, as writers of a kind of glorified Leading Articles at once sublime and obscure. But their special function as pre-announcers of the Historical Christ is denied, or ignored. It will generally be found that those who wish to remove or minimise the predictive are impatient of the miraculous—for the predictive is the written form of the miraculous.

It is, indeed, never to be forgotten that the utterances of the Prophets are not merely predictive. The English Divines of the last century often used language which might seem capable of such a construction. The general tendency to this partial view was, probably, increased by a misapprehension of the limits which the context implied to Bishop Butler's apparently unguarded statement—'Prophecy is *nothing but* the history of events before they come to pass.' On the contrary, the Hebrew Prophets enunciate those great moral and even political axioms, which, as Coleridge says, 'are permanent prophecies because they are at the same time eternal truths, predictions which in containing the grounds of fulfilment involve the principle of foresight, and teach the science of the future in its perpetual elements.' Invectives against superstition and

sin; words of comfort to the weary and heavy-laden; occasional warnings about the political relations of the Theocracy; are mingled with vaticination. Above all, and that more especially in the Psalms, the principles of a higher spiritual life are developed, in a line of progress which runs parallel with the development of the image of Him who was to be the Author of that life. To the importance of this whole side of Prophecy, more especially in its political relations, the attention of Englishmen was first prominently called by the great thinker just quoted. His once famous Lay Sermon owed its origin to this.

From this part of the Prophetic Office arose one great characteristic of the history of Israel. In other Eastern countries, two iron hands have been laid upon the moral and intellectual life of man, the hand of the Priest and that of the Despot. Among the Jews, despotism and priesthood existed. An order of Prophets was recognised in Egypt, but it was absolutely identified with the Sacerdotal Caste. The Priesthood of Israel was prevented from becoming Egyptian or Brahminical[1] by the independent existence of the Prophets. They saved the plant of spiritual religion from dwarfing and dying, under the cultivation of a caste in the enjoyment of a monopoly. In the worst of times there was not wanting a mysterious voice which spoke the accents of conscience and liberty in the ear of despots. But if we are to be on our guard against the exaggeration which has been, not without injustice, attributed to Bishop Butler, we

[1] Ewald. *History*, i. 563.

must, in the present conditions of thought, be still more careful to avoid that which may be derived from Mr. Coleridge's writings. To *forthtell* (*etwas weissagen*) is, no doubt, a main characteristic of the Prophet. But the נָבִיא is not the demagogue who scatters his burning words among the masses. He is not the rational and philosophical Divine who speaks a sublime and sanctified common sense. He is the man who rebukes, utters, or predicts;—but the essential idea is that he does so under the influence of another and higher power than his own, that he obtains and announces a Divine Revelation.

It has been remarked by Bishop Horsley that prediction in its highest form, the Messianic, is nowhere more perspicuous than in the Psalms. Yet nowhere is it more overlooked. One cause of the feeble impression produced by these passages is, certainly, the enormous mass of criticism and speculation which has overlaid and buried the text. Nowhere has the preacher more emphatically to lament the barren superfluity of his materials; the often thin and shadowy *substratum* of result under gigantic layers of books. What Psalms are objectively, what subjectively, what typically, what mystically Messianic;—how far we are to recognise an ideally Righteous Man suffering and glorified, whose features, projected in the mirror of the Psalms, assume a strange and touching likeness to the King of Sorrow and of Glory;—whether, and how far, the thought and personality of the Psalmists were protended to, and absorbed by, the Divine Object of their contemplation;—these are speculations of great interest and importance, but they are speculations after all. I

desire to lay hold, in the first place, if possible, of one solid Messianic fact, apart from all theories about the mode in which it may have been presented to the Prophet. We may then hope to proceed with better assurance of success; for truth emerges from error itself more readily than from confusion.

Let us then begin by considering the Twenty-second Psalm. Let us see what witness it gives to a sincere enquirer, possessed of the ordinary means of investigation.

III.

But it will lead us more directly to our object, if, before entering upon this enquiry, we provide ourselves with tests, or *criteria*, by which to examine whether 'single examples of prophecy' may reasonably be referred to a higher than human origin.

i. Three such tests were many years ago laid down by a venerated divine of this University in his 'Discourses on Prophecy.'[1] They are briefly these:

(1) Known promulgation prior to the event.

(2) Sufficiency of correspondence between the prediction and the result.

(3) Chronological, or moral remoteness, in the date or in the nature of the event. The first excludes forged or manipulated prophecies; the second, equivocal coincidences; the third, random forecasts, felicitous guesses, sagacious anticipations, predictions in the form of universal principles, which, as Mr. Coleridge says, 'contain

[1] Davison, *Discourses on Prophecy*, viii.–ix., 374–426.

the grounds of their own fulfilment.' Gibbon speaks of a prophecy which was affixed to an equestrian statue in Constantinople, about A.D. 955, to the effect that Russia in the last days should be mistress of Constantinople. He goes on to mention that there are writers who witness to this fact about A.D. 1100. 'Perhaps,' he adds, 'the present generation may yet behold the accomplishment of this prediction—a rare prediction, of which the style is *unambiguous* and the date *unquestionable*.'[1] Gibbon's language implies that a style sufficiently unambiguous and a date sufficiently certain would be enough to establish a species of vaticination inexplicable upon ordinary principles. And it would occur to most persons at once to cite the prophecies which relate to the fall and dispersion of the Jewish people. But those who believe in the Divine origin of prophecy can afford to be more exacting, and to give additional stringency to the tests proposed by Mr. Davison. They may claim beyond those—

(4) That the prediction, though capable of being considered separately, shall not in itself be detached and isolated, but part of a connected and systematic whole.

(5) That the sufficiency of correspondence shall be enhanced by a prediction not absolutely general and colourless, but enriched with a certain number of particular adjuncts.

(6) On the moral side—That the prediction shall not be of a nature merely to gratify private feeling, or stimulate an otiose curiosity, but shall have some reference to an end worthy of a Divine Author.

[1] Chapter lv.

That these tests are necessary will readily be understood. Very extraordinary forecasts may be made by sagacious men, from the application of historical analogy, or from the possession of general principles;—every general principle being a species of prophecy pregnant with repeated fulfilments. Of this kind was the anticipation of Polybius that Rome would become imperial, because he had observed that democracies and aristocracies end in empires. A less well-known illustration is afforded by Archbishop Browne's sermon, preached in Christ Church, Dublin, on Easter Day, 1551, in which he said of the Jesuits that 'the Society shall be cut off by the hands of those who most succoured them; that at the end they shall become odious to all nations, having no resting-place upon earth, and then shall a Jew have more favour than a Jesuit.' In such cases there is a want of that moral remoteness which has been laid down as necessary to give us a conviction of a superhuman origin. Examples might be multiplied of men, who, under an intense feeling of righteous indignation, have been led to give utterance to sayings which have been accepted by their contemporaries as the sentence of the Judge of all the earth. National wickedness has elicited from men of fervent piety impassioned invectives which have been strangely fulfilled, as in the case of the marvellous prediction of the French Revolution delivered by Beauregard in Notre Dame, thirteen years before that event. But none of these can submit to be confronted with all the tests which have been laid down, in order that our interpretation of the Twenty-second Psalm may be compared with them.[1]

[1] Appendix. Note B.

ii.

Let us now proceed to contrast the Rationalist and Christian interpretations of that Psalm.

The former may fairly be represented by Professor Reuss, of Strasburg, whose exposition is as follows: [1]—

'Here is a Psalm, simple, transparent, without any grammatical difficulty, confining itself to generalities, making no allusion to particular facts which can only be discovered by critical combinations more or less ingenious; which yet has caused heated controversies and incredible divisions among commentators, who have been misled by the necessity of finding imaginary traces of an individual history.

'The piece is composed of two parts. In the first, the person who speaks deplores his misfortune, speaks of mortal dangers which menace him, describes the state of humiliation and misery to which he is reduced, and implores with cries the succour of a God who seems to have abandoned the suppliant. This fervent prayer, from the very fact of its maintaining the relation between the faithful and his God, gives him the hope of being heard. Thus, the second part of the poem places itself at the stand-point of this perspective, and passionately implores the aid of Divine Grace, so as to forget the present situation. More than this—the horizon is enlarged, and the glory of the future appears brilliant in proportion to

[1] *La Bible. Traduction Nouvelle avec Introductions et Commentaires.* Par Edouard Reuss, Professeur à l'Université de Strasbourg. Cinquième Partie, pp. 115–121.

the darkness and sorrow of the momentary abasement. The main question is to know who speaks in the Psalm? The inscription tells us that it is David, and, of course, the pursuit of Saul forms the stock of the exegesis which feels constrained to subscribe to the conjectures of the Rabbis. We shall not amuse ourselves by discussing an impossible interpretation.

'But the subject of the Psalm, the person who speaks in it, is it really an *individual*? He consistently speaks in the singular. The third and fourth strophes appear to exclude all doubt on the subject. 'I am a worm and no man,' 'Thou art He that took me out of the womb,' and the rest. In spite of all this we are of a different opinion. The second strophe, in speaking of 'our fathers,' already puts them in relation to the present situation. And this allows us to see a more perfect parallelism between the two epochs of the history, no matter of what epoch the poet thought in speaking of the times when the prayers of Israel were more promptly heard. Again; unless my feeling of the passage greatly deceives me, the long list of ferocious beasts places us in presence, not of individuals, but of assembled enemies, hostile peoples. But the four concluding strophes absolve us from the necessity of further hesitation. In them, the deliverance of this so-called individual becomes the subject of thanks for all Israel present and future. The Unhappy *One* changes into the unhappy *ones*. Finally, in view of this deliverance, the entire Pagan world will be converted. The Psalm depicts and deplores the profound misery of the people of God under a Pagan tyranny. . . Every

one knows that Jesus, nailed to the cross, pronounced the first words of this Psalm. That circumstance constrained Christians from the first to recognise their Lord Himself in the person who speaks in it. The partition of the garments of the crucified, and the lot cast upon his coat, were immediately made out, and later on it was discovered that the LXX had translated, "They dug my hands and my feet," instead of "as a lion." Not only did they see a direct allusion to the punishment of the cross in changing *dig* into *pierce*, but they concluded that the feet also were pierced, contrary to the custom. And so the Crucifix is represented to this day. But all this system of interpretation reposes upon a notion of Prophecy to which science can no longer adapt itself, viz., that an ancient poet, David, completely forgetting his person and his age, could have transported himself in spirit into the soul of a Personage belonging to a distant future, and could have described the destinies of that person in an anticipatory picture of accidental details.'

In spite of all the gifts and acquirements of the accomplished writer, it will appear obvious from his own statements (1) that the Psalm does not paint a general situation of undefined distress, but one crowded with particular facts; (2) that the Sufferer contemplated in it is, upon any ordinary construction of words, an individual; (3) that the learned author struggles against facts which he himself admits, for the purpose of defeating a principle of interpretation which he dislikes.

2.

But it seems to me a better course to put face to face with this another exposition of the Psalm. It is, in substance, that of the early fathers, of the Apostles, of our Lord Himself. The form in which it is cast may give it some interest. I shall follow the main lines of Bossuet's interpretation. I have been unable to find that it has been seriously affected by the long succession of Rationalist critics. But I have not followed Bossuet without the liberty of occasional amendment, from a careful study of the Psalm itself, and from the results of later research.

The pre-suppositions from which we need to start are but few. In default of evidence to the contrary, we hold that the title, which refers it to David, may safely be assumed; though even this is not necessarily bound up with the Messianic interpretation. We require, then, but two postulates: (1) That, whatever be the psychological explanation, Psalmists, as a matter of fact, speak, from time to time, in the Person of Messiah; (2) That Jesus on the Cross attributed it to Himself—or, at least, cited its opening words, and thus leads us to do so. That He uttered the 'Eli, Eli,' scepticism itself can scarcely doubt. It is the one Last Word of the seven which has been preserved by the two first of the synoptical Evangelists. Its record is an instance of fearless candour. There have not, as we know, been wanting those who, in days of rougher blasphemy, spoke of this utterance as weakness or cowardice. There are those living who write, in lower but

not less bitter tones, of the cry wrung from a heart broken by the sense of a mission misunderstood; of the wail of a young life made for the sunshine of Galilee, as it felt the last golden drops pouring out on the dust of Golgotha. 'That voice of utter loneliness in the death-struggle,' exclaims the noble-hearted Rationalist, Schenkel, 'that entirely credible utterance, because it could never have been invented.'[1]

The question before us is—Who is this Forsaken One? To answer it, we must observe what are the traits of His position, circumstances, and character, as they are here delineated.

They are these:—

He is abandoned, scorned, and abject. His anguish shows itself by broken cries. We ask for the construction of the words immediately after the first line, but who can construe a sob?

> My God! My God! why hast Thou forsaken me?
> Far from Thy salvation. . . .
> Words of My complaint. . .

So abject is He, and so scorned, that that strange word translated '*reproach* of men'[2] is applied to him.

He is surrounded by enemies typified by wild beasts.

> Bisons have compassed Me, many a one.
> Strong ones of Bashan have surrounded Me.
> They have opened upon Me their mouth,
> As a lion roaring and ramping.

His suffering involves fierce thirst.

[1] *Charakterb.* p. 308. See Appendix. Note C.

[2] חֶרְפַּת אָדָם (chĕr'păth ādām)

Is dried as a potsherd My strength,
My tongue is cleaving to My palate.

Death is the consequence; laying or setting out for the sepulchre.[1]

The sixteenth verse brings us very close to the Cross. We must pause upon the words rendered, 'They pierced My Hands and My Feet.'

The choice lies between three renderings: a participle (*Kāărēy*) 'piercing'; a form (*Kĭărĭ*) 'like a lion;' a preterite (*Kāărū*) 'they pierced.' Not only does Justin Martyr quote the text against Trypho as translated by the LXX (*ὤρυξαν χεῖρας μου καὶ πόδας*). The impossibility of giving any satisfactory sense or construction to *Kĭărī*—'like a lion My hands and My feet'—and other reasons, have induced scholars like Ewald and Fuerst, without the slightest dogmatic prepossession, to adopt *Kāărū* as the true reading, though not strongly supported by MSS.

But even then, it is said, if it be so, this is no true picture of the Crucifixion, for Crucifixion did not involve piercing of the feet. But the slave, in the lines from the 'Mostellaria' of Plautus, so often quoted since the days of Bynœus, expressly mentions the affixing of the feet as well as the hands in the slave's punishment of the cross. Tertullian, who lived before Crucifixion was abolished, speaks of the double piercing as forming the peculiar atrocity of the cross. Two martyrs, Marcus and Marcellianus, remained a day and a night, tied to a beam, to

[1] וְלַעֲפַר־מָוֶת תִּשְׁפְּתֵנִי (vĕlăʿăphăr-māvĕth tĭshʿpʿthēnī.)

which their feet were nailed. The impartial industry of Rosenmüller supplies another instance from a crucifixion in Arabia. Above all, let us remember His own words, 'Behold! My Hands and My Feet!'[1]

The Sufferer's hands and feet, then, are pierced. If not, a mysterious something is done to them.

Those who have remarked the passages from ancient writers, which describe the extension of those who were crucified, will read with a fresh meaning the words in the seventeenth verse,

I may tell all my bones.[2]

His garments are parted, and 'upon His clothing they cast a lot.'

But then this agony has a strange, yet real and most powerful influence, in bringing the nations of the earth to God. Not only will He declare His name unto His brethren. 'All the ends of the earth shall remember themselves, and turn unto the Lord. All the families of the Gentiles shall bow down before Thee.'[3] The kingdom becomes the Lord's, and He is ruling and reigning among the Gentiles.[4] A great procession comes to worship. A mystic Feast is spread. There pass before us the forms of strong men in lusty pride, fed and sated with life's richest fare. 'All the fat ones of earth have eaten and bowed down.'[5] For these strong men feel that, after all, there is One who 'brings together all the far-stretched pride and

[1] St. Luke xxiv. 39, Appendix. Note D.

[2] אֲסַפֵּר (ăsăphēr. 'I will diligently note down,' as one carefully writing in a book.)

[3] מוֹשֵׁל בַּגּוֹיִם (mōshēl băgōyīm.)

[4] v. 28.

[5] נָל־דִּשְׁנֵי אֶרֶץ (kōl-dĭsh'nēĭ 'erĕts.)

ambition of man, and covers it with these two narrow words, 'Hic jacet.' They who are in one view 'earth's strong ones,' are in another 'goers down of dust.'[1] But the poor and humble shall so eat that a new thrill of imperishable life shall pass into their souls. 'Your heart shall live for ever.'

Any one in whom these traits do not meet cannot supply us with an answer to our question. Of course, by allegorising, by denying that any particulars are described, critics may close their eyes to Christ. But with Him, and Him alone, we obtain an answer which is unforced, natural, and connected. It is easy to refer to David, to Jeremiah, to collective Israel. But unless these positive facts can be asserted of each or all of them; unless death, preceded by these particulars, or most of them, can be justly, and without palpable absurdity, affirmed of them; we have not found the object of our search. How can the conversion of the world, as the reward and consequence of suffering, lie hidden in some obscure nook of history? 'If you deny it,' cries Bossuet, 'the world itself is a witness against you.'

We may now give, in a constructive form, the Church's answer to the question which we have put.

Loaded with the sins of the world, Jesus began the Psalm upon the Cross to show that it was His. Four out of the last Seven Words certainly are taken from, or refer to, this portion of the Psalter. From the first verse on, there is scarcely a line which might not have come from the pen of an Evangelist. Instead of a colourless scene,

[1] יוֹרְדֵי עָפָר (yōr'dēi āphār.)

instead of unmitigated darkness and inextricable confusion, there is colour and detail. The echo of part of this very Psalm, hideously distorted and caricatured, comes up in the ears of the Forsaken One. Burning thirst; violent tension of suspended members, making the frame like that of a living skeleton; rude spectators gambling over the raiment; some wrong, probably piercing, done to the hands and feet; the *ἀδημονεῖν*, the feeling strange and out of place in God's universe;—all these are represented so vividly, so powerfully, so accurately, that Christian consciousness upon Good Friday turns to this Psalm as naturally and spontaneously as to the Nineteenth Chapter of St. John. Nineteen centuries of contemplation at the foot of the Cross have shown faith no discord between the Crucified Lord whom she adores, and Him who cries 'Eli, Eli.' If she ever tries in vain to get a glimpse of His features, it is because she cannot see distinctly for tears. But there is more than this. The Sufferer passes to glory by the edge of the sword (or a violent death), from the lion's mouth, from the claws of the dog, from the horns of the unicorn. The minute touch in the twenty-second verse, referred to in the Epistle to the Hebrews ('He is not ashamed to call them brethren, saying, I will declare Thy Name unto My brethren'), might not, by itself, attract our attention; but then it comes from Him who has cried, 'Eli, Eli,' whose Hands and Feet have been pierced; and we note that twice only, in quick succession, just after the Resurrection, our Lord is recorded to have applied the word 'brethren' to his servants. The wonder of the Psalm is brought to a climax by the ordered development

in which all is given. First, He who suffers is laid into the very dust of death. Then, risen from that dust, He proclaims His Name to His brethren, beginning from the Jews, and ending with the Gentiles from the very furthest parts of the earth.

To understand all this fully, we must, indeed, remember those deep words, 'He hath made Him to be sin for us . . who His own self bare our sins in His own body on the tree.' That alone explains the Dereliction. The chapter 'De carentiâ omnis consolationis,' in the 'Imitation of Christ,' leads us but a little way down this great depth. 'Such,' cries Bossuet, 'are the inner wounds of Jesus Christ, ruder and more intolerable than those of hands and feet. But God grants to His Son not only the conversion of His brethren, but that of the Gentiles; the establishment of His Church and the exaltation of His glory in all lands. Such is this Psalm, more historical than prophetical. To enter into its spirit fully would require the triumphant note of the Song of Moses to succeed the plaintive tone of Jeremiah. Happy they who, in reciting the Psalm, can find in themselves the reflection of a sadness that is so holy and a joy that is so Divine.'[1]

Such is our answer to the question proposed for solution. 'Psalmorum clavis Christi fides.' The golden key of the Psalter lies in a Pierced Hand.

[1] Appendix. Note E.

IV.

It will be observed that any one Psalm, definitively Messianised, is pregnant with the Messianic principle. It 'breaks the ice.' It makes it morally certain that a discovery so momentous will be expanded; that a figure so tragic, so majestic, so Divine, so loving, will again appear; that a voice so thrilling and so exquisite has not spoken its last. Messianism becomes at once the central scheme, the key to unlock the whole design.

I proceed to apply this, not so much to passages in the Psalms which give us a complete delineation of Christ's Passion or Glory, His Priesthood or His Kingdom, as to those, on a different and much smaller scale, which are applied to Him in the New Testament, or instinctively and universally by Christian consciousness. In this principle we find the *colligation*, so to speak, of isolated and separate Messianic traits and incidents by the thread of this leading idea. It is in this vast connection that we read the scattered Messianic incidents in the Psalms; it is from this central point that they radiate.

These *sporadic* Messianic passages may be divided into two classes—those which paint His Character, and those which foreshadow His Life.

1. Those which delineate His *Character* are chiefly these.

He who is to be glorified through suffering is to wear a stainless manhood. The Psalmist's word need not signify a beauty of form and feature, standing out, as it were

obtrusively, in distinct and separate significance, as if the Messiah were to be a Syrian rival of Adonis or Apollo. But assuredly the Psalmists indicated moral beauty, perfect sinlessness, when one of them exclaimed, 'Thou art fairer than the children of men.'[1] His Life is one long self-denial. 'Christ pleased not Himself, but, as it is written, 'The reproaches of them that reproached Thee fell on me.'[2] His career is marked by thoughtful considerateness for the afflicted. Of whom could the words 'Happy he who deals considerately with the afflicted' be so truly used as of Him who applies other words of the 41st Psalm to Himself?[3] That tenderness and patience is not destitute of the equipoise of sterner qualities. A passionate zeal for God's glory consumes him. 'The zeal of Thine house hath eaten me up.'[4] He is necessarily a Man of Sorrows. 'I beheld the transgressors, and was grieved because they kept not Thy word.'[5]

2. The chief *historically* fulfilled prefigurations of this class are these. Is it not significant that in the 22nd Psalm the Sufferer speaks so plaintively, with such prolonged cadence, of a human *mother*, while of a human *father* no word is said?

> But Thou wast taking Me out from the body,
> Causing Me to cling upon the breast of My mother,
> Unto thee was I cast from the womb,
> From the body of My mother My God art Thou—

In the 132nd Psalm the song mysteriously hovers over Bethlehem. The careful reader, with the second Lesson for

[1] xlv. 2. [2] Romans xv. 3. Psalm lxix. 9.
[3] See Hengstenberg and Dr. Kay *in loc.* [4] lxix. 9. [5] cxix. 158.

Christmas Morning, and the Greek version of the Psalm before him, seems to catch anticipations of St. Luke's narrative, and to hear broken snatches of 'Venite adoremus' floating in the air. As life goes on, that exhibition of perfect sinlessness must lead to the world's groundless hatred; in Him the word must be true, 'They hated me without a cause.'[1] The hidden wickedness, in the circle of His friends, is to find itself concentrated in a betrayer. 'Mine own familiar friend in which I trusted, which did eat of My bread, hath lifted up his heel against Me.'[2] To that deep and tender Nature the nature of children would respond, and from the praises of infant-lips He would make a firm foundation on which to build up a fabric of strength. 'Out of the mouth of babes and sucklings Thou hast founded strength.'[3] His wisdom will naturally utter itself in Parables and dark sayings, deeper than those of Asaph.[4] This mysterious and divine Being is to move in an atmosphere of wonder. Certain Psalms are Psalms of the miracles of Jesus. The tone of the Evangelists, in speaking of our Lord's authority over the storms and waters, is exactly that of men whose minds were full of the awful and glorious music of the Psalmists in singing of God's power over the sea. We find the people, after the Miracle of the loaves, owning Jesus to be the *Prophet*, and thinking of coming and taking Him 'by force to make Him a *King*.'[5] The reason was, that they had learned to apply the utterances of the 145th and 146th

[1] St. John xv. 25. Psalm xxxv. 19. lxix. 4.
[2] St. John xiii. 18. Psalm xli. 9.
[3] lxxviii. 2; cf. St. Matt. xiii. 33.
[4] viii. 2.
[5] St John vi. 14, 15.

Psalms to the Messiah. Any reader who will carefully compare the reply of our Lord, sent back by the Baptist to His disciples, with a portion of the 146th Psalm will be struck by the coincidence.[1] This coincidence is enhanced by one most significant distinction. Our Saviour first relates the particular miracles, and then appends to them the general blessing, 'Blessed is he whosoever shall not be offended in Me.' The Psalmist first prefixes the general blessing, 'Happy is he that hath the God of Jacob for his help,' and then appends the miracles which were to be signs to Israel of God coming to help them:

> Which giveth food to the hungry.
> The Lord looseth the prisoners.
> The Lord openeth the eyes of the blind.
> The Lord raiseth them that are bowed down.

'This peculiar manner of God's presence with His people by signs and miracles,' says Dean Jackson, 'was punctually and specially foreprophesied by the Psalmists.' Again:—The worship of Israel was provided in the Psalter with a song expressive of welcome to Messiah. The train of pilgrims met our Lord on Palm Sunday, singing the 118th Psalm with its refrain of Hosannah. The Messianic consciousness of the elect of Israel had, doubtless, mused for centuries on the Hymn with which they should greet the advancing footsteps of the Anointed. No new Hymn was needed. A strain had been given, in old times, for this very occasion. 'There was,' says Dr. Jackson, 'a sweet harmony between the Prophet's song and the people's celebration.' That strain, our Lord seems to tell us, has

[1] St. Matthew xi. 4, 5, 6.

not expended all its riches on one brief triumph; it waits to breathe out another welcome for another Advent. 'Ye shall not see Me henceforth, until ye shall say, Blessed be He that cometh in the Name of the Lord.'[1] In addition to four of the seven Last Words, and to the incident of the mockery in the language of the 22nd Psalm, two other references must not be omitted. In the sublime and touching picture which St. Matthew gives, for Hebrew readers especially, of the true Messiah King, Prophecy weaves its marvellous coincidences round His path. At each turn the Martyr King walks—and when that last sad walk is ended, hangs upon the Tree—in the light of a predestined sorrow, with the funeral bells of Prophecy tolling in the distance. That suffering Humanity was like a lyre, with some soul of music living along its strings, and ranging over the whole compass of the 22nd Psalm. And the 69th Psalm adds one line to the picture of the Passion. In the mockery of that dreadful Coronation, the King must have His festal cup on Golgotha. 'They gave Him vinegar to drink mingled with gall,' writes St. Matthew, and the Sorrower in the 69th Psalm wails—

> Reproach hath broken My heart.
> I am full of heaviness.
> They gave me also gall for My meat,
> And in My thirst they gave Me vinegar to drink.

And, finally, when the Body of Jesus is preserved from the indignity of a broken limb, the type of the Lamb and the utterance of the Psalmist about God's protection of the Righteous Man blend into one—

[1] St. Matthew xxiii. 39.

Not a bone of Him shall be broken.[1]

It may be thought by some that such applications as these are unworthy of the gravity of the occasion; that they are a mere play of mystic fancy; that, at the best, they are signs, not to them that believe not, but to them that believe. Yet we surely obtain a very solid argument for proving the existence of a general scheme and leading idea in a writer's mind, when we are able to show that there is a vast accumulation of passages capable of being explained by that scheme.

In relation to this point, an interesting analogy is presented by one class of human compositions. Bishop Butler observes that there are 'two kinds of writings which bear a great resemblance to prophecy, with respect to the matter before us, the *mythological* and the *satirical*, where the satire is, to a certain degree, concealed.' An example may be adduced. In an article in the 'Examiner' Swift pours out the fulness of his wrath and scorn upon the great General of the day. Swift was a consummate master of style. He could, when he pleased, enshrine revolting objects in crystal, or carve out tumours in alabaster. Yet, in this satire, among sarcasms whose point is almost undisguised, there are others which for generations have conveyed little meaning to an ordinary reader, but whose significance has lately been disclosed by the publication of a volume of private letters. Previous to that publication, a reader would have been fully justified in asserting that these hints were applicable to Marlborough and his Duchess, because he knew the satirist's general purpose,

[1] Psalm xxxiv. 19, 20.

although the form of the satire might here and there be enigmatical.[1] A yet more apposite illustration of the *colligative* power of a known general purpose is supplied by elaborate *allegorical panegyric*, like that in Spenser's 'Faerie Queen.' The allegory, indeed, becomes complicated by the desire of that exuberant genius to attain a double end, one moral, the other personal. King Arthur represents at once a living noble, and the ideal of chivalry; Gloriana stands alike for the Queen of England, and for the perfection which is to be sought by knightly souls. The entanglement is increased by the variety of typical figures, whose separate graces and virtues are shadows of the peerless Lady, who is invited

> In mirrors more than one herself to see.[2]

But, in the glorification of Elizabeth and of her court, we have a knowledge of the author's leading idea and purpose. It is the general scheme which he pursues. That leading idea is always to be kept in view, as the one key which fits all the intricate wards of the lock; and, by a free use of it, we succeed to a great degree, in spite of much complication and many difficulties in detail. Now, it may be shown that Prophecy is a whole, of which Christ is the object and leading idea. And, as regards the Psalms, if some of them—or even any one of them—can be proved to be Messianic, and fulfilled in Christ, then that object is of such transcendent importance that it clearly becomes the *one* which their writers have mainly in view.[3] He who

[1] Appendix. Note F.

[2] *Faerie Queen*, Book iii. 5.

[3] I desire to acknowledge large obligations to an almost forgotten book—Bishop Hurd on *Prophecy*, pp. 115, 117.

distinctly grasps this idea is forced to use it as a key,—forced to apply it to the Psalter,—even where those who do not possess it may consider such a use fanciful or unnatural. All the acuteness of trivial objection cannot volatilise away this great mass of coincidences. The *applicability* of so many passages is a proof that the *application* was intended to be made.

I know all that may be said against the utility of pursuing this line of argument. It may be urged that substantially it has been employed, without much success, since Raymond Martin sharpened his 'Pugio Fidei.' But in the hurry of the day, in the endless succession of old objections newly put, it has seemed to me that an old argument also might be put again. If a preacher in Oxford in the Nineteenth Century, without the power of reviving Bossuet's style, is told that he has added little or nothing to Bossuet's exposition, he may reply that the interpretation of Reuss has added to that of Rosenmüller nothing but the superiority of clear and flowing French to scholastic Latin. An argument is not false because it happens to be old.

V.

Before I conclude, there is another view of the prophecy in the 22nd Psalm to which I must advert. In the present 'chaos of disintegrated convictions'; in the hundred voices of criticism which succeed to the hushed adoration of former ages in presence of the Crucified; those are to be found who complain of the Ideal itself

of Him who is marred more than any man. If such be here they may possibly say—The preacher has been mainly occupied, successfully or unsuccessfully, with the witness of one particular Psalm to Christ. But, the Ideal of the Sufferer there given is not that which strikes us as the highest human ideal, or the most wholesome and fruitful to contemplate. Not the highest human ideal. A writer of great power, whose veiled sarcasm has deceived not a few simple-minded reviewers, says bitterly, 'How infinitely nobler and more soul-satisfying is the ideal of the Christian saint with wasted limbs — his upturned eye piercing the very heaven in the ecstasy of a divine despair —than any of the fleshly ideas of gross human conception. If a man does not feel this instinctively, let him put it thus. Whom does his heart of hearts tell him that his son will be more godlike in resembling? The Theseus? The Discobolus? Or the St. Peters and St. Pauls of Guido and Domenichino? Who can hesitate as to which ideal presents the higher development of human nature?' And then the writer proceeds to speak ironically 'of the natural instinct which draws us to the Christ-ideal in preference to all others, as soon as it has once been presented to us.'[1]

Nor, again, does the Christ-Ideal of the Twenty-second Psalm seem to such persons the most healthy or the most productive. A very eloquent critic doubts whether dwelling upon this Ideal is even morally good. The four arts of eloquence, music, painting, sculpture, appear to him to be in a kind of fatal conspiracy to wring out the last

[1] *The Fair Haven*, p. 220.

drops of pity for a merely physical agony. Each of these arts, in dwelling with ignoble iteration on the physical wounds and exhaustion, degrades rather than ennobles the conception of pain. And then he speaks of time, of thrilling emotion in men and women of exquisite sensibility, wasted in picturing the mere bodily anguish of One who suffered long ago, instead of preventing the pain of His people here and now—instead of tending the sick, of aiding the untaught and the unhelped.

As regards this last objection, a part of it is, of course, not only conceivable but true. There are coarse and revolting Calvaries abroad; there are realistic sermons and devotions at home. We may forget a Divine Agony in contemplating bodily anguish. But the result is a question of fact. There are tears ever flowing upon this fallen earth, tears of pain, of penitence, of sorrow. There are also idle tears of sentimental emotion. But, as a matter of fact, every battle-field, and hospital, and mission, and crowded city, bears witness that tears shed beneath the Cross, as the Christ-Ideal melts into the soul, are the rains which quicken the harvests of human charity.

To the other able writer, who appeals to the instinctive choice of parents for their children, we may reply that there is a natural ideal and a supernatural. Between the thin hand and hectic cheek of a son fading away into an early grave, and the elastic frame that wins athletic palms in the University Eight or Eleven, no parent would hesitate. Yet even the natural eye can see, at times, that an ideal of a different type becomes higher and better. After an action in the siege of Paris, when the troops had sought

safety in ignoble flight, a French mother came to one of the gates towards the evening of a winter day. She asked for her son by name from those who came trooping hurriedly in. One officer, himself a fugitive, told her that the Germans were making no prisoners; that her son, if ever he came back alive, must return that way before dark. She watched through the deepening shadows, and at last, as the night fell, turned homeward, with a cry, 'Thank God! he did not run away.' What if some one were to ask with bitter irony—Whom does a parent's heart of hearts tell her that her son had best resemble; a cavalry officer in his strength and youth, galloping up the lines on a review day, or a shattered thing, dabbled in blood, lying stiff and stark upon the field? Even the natural eye has moments of insight, when it sees that the Duty-ideal is higher than anything earthly. And the Duty-ideal, like the Christ-Ideal, has the mark of wounds.

For believing that the very Christ-Ideal is here in the 22nd Psalm there is one reason beyond any other.

There is an exact correspondence between seeing Miracles in the light of Christ's performance of them, and seeing Prophecies in the light of Christ's application of them. In arguing upon the Miracles, we often forget to estimate the moral element in which they were immersed for their first witnesses. We see them through the colourless media of history and of logic; they saw them flushed with the lights of love, goodness, and truth. When the sick were healed, or the dead raised, it is little to say that their senses supplied them with evidence of the *fact*. There is an evidence beyond that of sense. The purity of

the look; the compassion and majesty of the tone of voice; the words, deep, solemn, simple, which had the inimitable ring of truth; the whole *effluence* of the Man floated in the Miracle, through every channel of conviction, to the very centre of their being. 'The responsibility of their belief' was thrown upon One whom they knew to be supremely true. They did not so much believe in Christ because they believed the miracle; they rather believed in the miracle because they believed Him.

The application of the Prophecy by Christ is thus elevated to the same point as the performance of the Miracle by Him.

One bathed in blood, hanging upon a Cross, applied the prophecy of the Twenty-second Psalm in words that rang up from the darkened altar-stairs of a mysterious sacrifice to the throne of God.

Let us bow before the pathos and the majesty of that interpretation. Does He not say, 'Behold! My hands and My feet, that it is I myself'?

LECTURE II.

And He said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the Prophets, and in the Psalms, concerning Me.

St. Luke xxiv. 44.

The woman saith unto Him, I know that Messias cometh, which is called Christ.

St. John iv. 25.

LECTURE II.

I PROPOSE to conclude this morning our survey of the Psalms as a Witness to the Person of Christ. The remaining Lectures of the present course will be occupied with their Witness to the Christianity which He founded.

If we have succeeded in establishing one solid Messianic fact in the 22nd Psalm, the Messianic Idea becomes for us the key to the general scheme of the Psalmist. Or we may call it the thread of colligation by which we bind together a multitude of Messianic coincidences in the Psalter.

We are now in a better position for referring the Messianic Psalms to certain general divisions.

There is one class of these Psalms which has, in later times, been generally termed *subjectively* Messianic.

It has, indeed, frequently been said that the notion on which this classification is based involves a psychological impossibility. It has even been urged that to speak of subjectively Messianic Psalms is tantamount to asserting that David's consciousness could extend to one yet unborn, and that this cannot be admitted without

confounding the very idea of the personal life of human souls.

But we may safely dismiss such magisterial assertions as these. All the valuable monographs of the Scotch and French schools of philosophy have not brought Mind completely within the ascertained range of exact science. Barriers against the attainment of a perfect knowledge of the soul are interposed by four different causes:—(1) by the contrary current of *habit*; (2) by the *complication* of phenomena which exist simultaneously in countless numbers; (3) by the inconceivable rapidity of their *succession*; (4) by the want of an *accurate* and *determinate language* which can be applied universally and with exactitude. These general and insuperable difficulties may well make us suspicious of such sweeping negatives as that which is before us. But to this, in the present case, we must add our want of materials for analysing the working of the human mind under the impulse of the prophetic spirit, further than such materials are supplied by the Prophets themselves. We, therefore, decline to bow before negations which give, and can give, no proof. That is not inconceivable which Christians in every age have conceived. That is not absurd of which one well-supported instance has already been given in the 22nd Psalm.

That Psalm does not stand alone. It belongs to a class of which there is but one consistent solution. From what particular occasion or experience they may have taken their point of departure, what psychological conditions may have existed during their composition, we do not propose

to examine. It may be true, as is currently held in the Jewish schools since the days of Maimonides,[1] that the inspiration of the 'Kethubim' is different in some degree from that of the Prophets more strictly so-called, less emotional and overwhelming, more like a gentle and harmonious development of the ordinary faculties. It is possible that the causes of poetical excitement to David were so like those of the poetical temperament generally as to be well described by the Rabbinical story—'David used to be awakened at midnight, and moved to begin the composition of Psalms by the north wind rippling along the strings of his harp.'[2] Ewald may have rightly interpreted these Shemitic ideas into Japhetic thought, when he points out to us the conditions of David's prophetic poetry. In his youth, Ewald reminds us, the son of Jesse was a close spectator of the prophetic spirit. He was charmed by the measure and cadence of thought in Hebrew poetry, and the music which accompanied it. He occasionally yielded himself to its impulse in his earlier days. In his maturity, when the cares of a kingdom weighed upon him, he refrained from exhibiting himself as one of the Prophets—in most striking contrast to Muhammad—his Psalms presenting themselves as the noble fruit of a grand and various life. But, however all this may have been, the Psalms to which I now refer were prepared, under superhuman influence, for Jesus the son of David.

[1] Appendix. A.

[2] A cithern used to hang above David's bed, and when midnight came the north wind blew among the strings so that they sounded of themselves; and forthwith he arose and busied himself with the tune until the pillar of the dawn (עמוד השחר) ascended. Talmud, *B. Berachoth* 3 *b*, quoted by Delitzsch on Psalm lvii.

The wonderful feature of these Psalms is that they answer the peculiar characteristics of His Human Soul. One part of the Evangelical delineation of our Lord which most amazes us is the rapid interchange, or coexistence, of apparently inconsistent moods and feelings. To overlook this is to misunderstand the Gospels. Thus, a certain number of critics put down on one side the agitation of the Agony in Gethsemane, as recorded by the Synoptics. On the other side they take note of the calmness of the words in the seventeenth Chapter of St. John. They then desire us to take our choice between the Jesus of the Synoptics and the Jesus of St. John. Both, they assure us, we cannot have. A year before His death, St. Luke records an incident which might seem to have no direct connection with His return to His heavenly home. Yet the Evangelist speaks, with a strange and sublime solemnity, of the days drawing on to their accomplishment for His elevation into glory by the Ascension.[1] The only and sufficient explanation is in Bengel's profound remark, 'Stylus Evangelistæ imitatur pectus Christi.' Things which, if we could dare to conceive ourselves placed in His position, would absorb our attention, seem to pass over Him like shadows. Things which, in comparison, appear to us almost trivial, plough deep furrows into His soul. In the raising of Lazarus we should expect a majestic shape to stand over the dead, as calmly as if it were hewn out of marble. But in St. John's narrative a travel-stained man, quivering with an emotion which He almost encouraged, with silent tears streaming down

[1] ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήψεως αὐτοῦ. St. Luke ix. 51.

His cheeks, looked up to God. For His life on earth, sometimes humbled to the dust, sometimes lifted to the heaven, was one Hymn with various parts. The music which accompanied it ranged through the compass of the Psalms which were His, their rapidly interchanging lights and shadows, triumph and wailing, pathos and majesty. The best, the only explanation of the Psalms to which I refer is this: that His Humanity found in them a collection of appropriate devotions—Prayer-book, liturgy, hymn-book, fitted and pre-harmonised for a Divine Sufferer and Pilgrim.

This is the clue to the transitions and alternations of this class of Psalms.[1] They are lyrics primarily of the Humanity of our Lord, secondarily of ours. The characteristics of His life, upon which we have been dwelling, are mirrored with a perfect reflection. Read these Psalms without this thought; they are petrifactions for a linguistic museum. Read them with this thought; they become like a texture of the finest lawn that moves with every undulation of the form which it envelopes.[2]

This view of these Psalms brings us face to face with two questions of great importance.

1. In these subjectively Messianic Psalms, how are we to understand those passages which speak of *sin* in connection with Messiah?

The modern schools of Christian exposition, under the influence of German thought, are nearly unanimous in maintaining that the ancient writers were mistaken in

[1] Pre-eminently xvi., xxii., xl., lxix., lxxi. (this is so interpreted by our Church in her Service for Visitation of the Sick), cix., cxlii.

[2] Appendix. Note B.

referring such passages to Christ. It is argued (1) That the New Testament writers would have considered it an awful profanation to have spoken of the sins laid on Christ as His sins. (2) That as David's whole life was not typical of Christ, so neither were all his words; that as the pollution which darkened David's life was not typical, so neither were the words in which it was confessed typical, predictive, or capable of application to our Lord.

But (1) Surely the writers of the New Testament, as a matter of fact, *did not* consider it an awful profanation to speak of our sins as in one sense His sins. One of them certainly did not shrink from saying of the Blessed One by whom the blessing came, 'having become a curse for us,' and of the Sinless One, that 'He made Him to be sin for us.' One of the most learned and accurate of commentators observes upon the first of these two texts, 'The religious conception of the victim is that it becomes, in a certain sense, the impersonation of the sin and the curse.' (2) Without this, the Agony, the exceeding great and bitter cry, can scarcely be reconciled with the perfection of Christ. Unless some shadow were projected over the orb of His consciousness; unless there were something beyond 'the want of all consolation' of which the author of the 'Imitation of Christ' speaks, why did he cry, 'Eli, Eli'? Voltaire sneeringly wrote to Rousseau, 'When you called His death in contrast with that of Socrates the death of a God, you forgot the sweat of blood.' If there were not something more than pain, shame, and desertion, it might be difficult to repel the taunt. We might have some sympathy with the faithless-

ness which omitted from copies of St. Luke's Gospel the Sweat of Blood and the strengthening angel. And if He were in very deed to be made sin for us, why should not the expression of this also be found in those Psalms which are especially His? (3) The author of the Epistle to the Hebrews, in the tenth chapter, solemnly applies a long passage from the 42nd Psalm to Messiah on His entering into the world. But we cannot have exactly as much as we like of a Psalm of this character referred to Christ; exactly as much as will fit into our preconceived theories, and no more. Let us read the passage as a whole. Surely, if the first portion of those verses refers to Christ, the latter part must refer to Him also. The word rendered 'iniquities' is something more than patient of the meaning of 'penal consequences of sin.' The verb translated 'have taken hold of,' often picturesquely used of overtaking by a flood, or reaching by the pursuer's sword, is specially significant of being reached by punishment, by the incidence of a curse or of a blessing. (4) When it is said that '*all* David's words, expressive of his consciousness of the sin which polluted his life, are no more typical of, or capable of being applied to Christ, than all David's actions are capable of such an application;' it is to be remembered that the view before us requires no such extravagant consequence. There is a distinction, not difficult to instinctive reverence, between expressions in subjectively Messianic Psalms which indicate the bearing of a load of sin as part of the mystery of the suffering of the Sinless One; and those expressions, in the Penitential Psalms, for instance, which imply a humiliating

consciousness of personal demerit. Writers in the ancient Church who had deeply meditated upon the Incarnation in all its bearings, and were most keenly sensitive to anything which could tarnish the glory of their Lord, interpreted such passages, with Augustine, of Christ, either speaking for His own Body the Church, or taking the punishment of those sins upon Himself.

2. It is still more important to observe that the *imprecatory* portions of the Psalms can be seen in their proper light from this point of view alone.

It has not been reserved for the superior ethical refinement of this century to discover the apparent contradiction between these passages and the spirit of Him who says, 'Bless, and curse not.' Many of the *revelations* of recent free handlers of the Scriptures, supposed to be the new and marvellous results of a science unknown to our ancestors, and of a moral tact unattained by their ruder culture, happened to find their way into print more than a hundred years ago. In the last century, Dr. Matthew Tindal, a Fellow of All Souls, asserted, in his 'Christianity as old as Creation,' 'that David bestowed his bitterest curses upon his enemies, and that the holier men in the Old Testament are represented to be, the more cruel they seem to be, as well as more addicted to cursing.'[1] Twelve centuries before, the greatest of Christian orators, in expounding the 109th Psalm, had said that there are 'words in it which at first hearing cause very deep pain and confusion to those who will not think

[1] See Waterland, *Works*, iv. 318 sqq., Dean Mansel, *Letters and Reviews*, 322 sqq.

attentively.' Up to a certain point, Dr. Waterland, Tindal's principal opponent, gives to us, in solid learning and masculine good sense, what perhaps he wants in depth of thought and delicacy of sentiment.

Few persons at the present day would feel justified in taking their stand upon the apology of the excellent Bishop Horne. He observes that 'passages of this imprecatory kind in the Book of Psalms are grammatically by way of *prediction* rather than *imprecation*,' and 'that the original verbs not only *might be*, but *should be* so translated.' Indeed, if this critical evasion were grammatically valid, the real difficulty would only be pushed one step further back.

Of these passages there is, it seems to me, but one explanation which is not utterly fatal to the Psalms as a real part of Scripture. I shall attempt to put it before you, not without a reverential fear of causing unnecessary offence, but with a conviction that my weakness is sustained by the strong arm of Truth.

It is absolutely necessary for us, in the first instance, to remind ourselves of the real Character of our Lord.

That character is seldom fully delineated. 'That,' says Bacon, 'is the true philosophy which gives back most faithfully the voices of nature.' That is the true Christology which gives back most faithfully the voices of Scripture. Two schools which exercise a vast influence in England have failed in this respect. The Latitudinarians of the last generation but one drew a thin and meagre sketch of the character of the Incarnate God; the Christian sentimentalists of the present generation have added

some warmth of colouring, but they have not enlarged the design. In Paley's sketch of the Character of our Lord—the most defective portion of his useful work—that able and lucid writer merely observes, 'We perceive traces of devotion, humility, benignity, mildness, patience, prudence.' On the other hand, we may turn to an admirable passage in Athanasius' Epistle to Marcellinus. Athanasius there traces an outline of the moral image of the Redeemer, and that with special reference to the pre-delineations in the Psalter both of His character and of the Christian character. Many would, probably, be startled to find *ἀνδρεία* mentioned by Athanasius as well as *φιλανθρωπία*.[1]

Yet, unquestionably, there are words and works of the Holy One which can by no ingenuity be fitted into Paley's narrow frame. There are words and works whose justification is not to be attempted through a code of merely human ethics. Say what men will, an unwelcome scowl from distant clouds darkens whole fields of the otherwise sunlit landscape of that most Holy Life, until the Catholic dogma of the Incarnation shows us that the darkness has as much business there as the light. If He be not that which the Nicene Creed declares Him to be, we shall be tempted to look for a solution in Renan's theory of the gentle Galilean transformed into the sombre giant.

But if we receive the dogma of the Incarnation, we are spared long chapters of superfluous and irreverent apology. It is futile to defend the destruction of the swine by suggesting that just possibly the flesh might not

[1] Appendix. Note C.

have been absolutely wasted. It is unnecessary to apologise for the blasting of the fig-tree from general scientific considerations of the economy of the vegetable kingdom. The broad fact is that He by Whom all things were made, and without Whom not one thing has come into the field of existence, deals with His creatures as He thinks fit, and uses the swine for a warning, and the fig-tree for a type. One was called by our Lord; he asked, and was refused, leave to bury his father.[1] We are not forced to conjecture, with a sigh very like despair, that the meaning of the request may perhaps have been:—'The old man is dying of very slow but very sure decay. Let me watch the gradual flickering of the flame of life. Let me go and wait, a month or two, a year or two, for the surely approaching end.' We dispense with such a solution. It was just one of those cases where the claim of the Lord and Maker of the human soul imperiously asserts itself, and overrides every other. None of these incidents (and others might be mentioned) are those which, to ordinary thought, would represent any of the qualities which are ascribed by Paley to the Character of our Lord.

It is not a really solid objection to urge that He is thus practically withdrawn from our imitation. These incidents do, indeed, prove to demonstration that, if we suppose Christ to have been manifested *merely* as an example, His whole Character is utterly unintelligible. But they only indicate that certain parts of His words and works were the reflection of the Divine in the Human, as truly as others were the reflection of the Human in the

[1] St. Luke ix. 59–62.

Divine. And all which follows is that in these particulars He is withdrawn from the sphere of our imitation, just as He is so withdrawn when He raises the dead or walks upon the waters.

If, then, our Lord is the Word made flesh; if His Will is one with that of the Moral Governor of the universe; if He embodies for us the Character of God, and that Character, at least as manifested to us, is not one of simple absolute benevolence; if 'what things the Father doeth, these also the Son doeth likewise;' and if He condescends to endow that Divine purpose with the human words which will best convey its import to us;—then it should not surprise us into unbelief, if, in the prophetic revelation of His will, we find Him expressing this more awful side of His Character.

It may be plausible to deny, not without bitter indignation, the Messianic application of the 110th Psalm, or the subjectively Messianic character of the 69th or 109th Psalm, on the ground that imprecation can never issue from those gentle lips; that images of war and carnage have nothing in common with the Messiah of the New Testament. Yet, after all, Who uttered the sentence, 'Those Mine enemies, who would not that I should reign over them, bring hither, and slay them before Me'?[1] Who is to say, 'Depart from Me, ye cursed;' 'Depart from me all ye workers of iniquity,' in the words of the 6th Psalm?[2]

We have reached the point to which I desire to bring this discussion. If we believe that these imprecatory pas-

[1] St. Luke xix. 27. [2] St. Matt. xxv. 41, vii. 23; cf. Psalm vi. 8.

sages are Divine; that they belong to Him in whose hands are life and death; the load is lifted off, and laid upon One whose love is strong enough to bear the burden of their reproach.

According to Scripture, evil, in the long course of its development and reproduction, concentrates itself in successive principles, persons, systems, nations:—in Judas Iscariot, who betrayed his Lord; in the Jews, who rejected the flower and crown of all their history; in that ordered system of error and persecution, be it what it may, which is called Babylon.

In return for all of which they have deprived us, some prophets of modern science are disposed to show us in the future a City of God *minus* God; a Paradise *minus* the Tree of Life; a Millennium, with education to perfect the intellect, and sanitary improvements to emancipate the body from a long catalogue of evils. Sorrow, no doubt, will not be abolished; immortality will not be bestowed. But we shall have comfortable and perfectly drained houses to be wretched in. The news of our misfortunes, the tidings that turn the hair white, and half break the strong man's heart, will be conveyed to us from the ends of the earth by the agency of a telegraphic system without a flaw. The closing eye may cease to look to the land beyond the River; but in our last moments we shall be able to make a choice between patent furnaces for the cremation of our remains, and coffins of the most charming description for their preservation when desiccated. Amidst such improvements as these, 'ascendendo ad axiomata, descendendo ad opera,' the long evening of the world will grow brighter,

until the inevitable day when the sun shall have become a shrunken and blackened cinder, and the earth be frozen into a ball of discoloured ice. Do not think that it is the duty or inclination of a Christian preacher to disparage the splendid and solid gifts which modern philosophy has bestowed upon humanity. But this dream of one school of modern thought is utterly at variance with Christian eschatology. 'Ye have heard that Antichrist shall come.' The

רֹאשׁ עַל־אֶרֶץ רַבָּה
Rōsh ʏăl ĕrĕts răbbāh
Head over much earth

in the 110th Psalm is the Prince of this world, the head of a dark confederacy of evil which shall not be shattered until the last dread struggle. The 109th Psalm peals out its denunciations over Judas; over the Jewish nation as such; over him who is to appear, the Son of Perdition. No passage in the Psalms has given more offence than that which comes at the close of the tender 'Super flumina.'

> O daughter of Babylon! who art to be destroyed,
> Happy he who shall reward thee as thou hast rewarded us.
> Happy he who will take and dash thy babes against the rock.

But for the attentive student, the doom of Babylon hangs in the air of prophecy. We close the Psalter for a time; and after many days, as we draw near to the end of the whole volume of Revelation, we are startled by a new echo of the words of the old 137th Psalm. 'Babylon the Great is fallen, is fallen. Reward her even as she re-

warded you: and double unto her double according to her works.'[1]

No one at this time can, of course, be ignorant of the impression which has been produced upon all later expositions of these Psalms by the words of Herder in his 'Spirit of Hebrew Poetry.' 'Sectarians repeat the imprecatory Psalms as if each individual was yet wandering across Judea, and pursued by Saul. They curse Edomites and Moabites to their heart's content. When these good people are hard put to it, they place terrible anathemas in the mouth of Him Who never reviled, because He allowed Himself to be reviled, Who never threatened, because He resigned Himself to suffering.'

Yet I will ask those who reverence Scripture to consider whether any other solution meets the objections which may be raised.

(*a*) That explanation which regards the 'enemies' as spiritual foes has a large measure of truth. It commended itself to a mind so far removed from mysticism as Arnold's. It is most valuable for devout private use of the Psalter. For, though we are come to Mount Sion, crested with the eternal calm, the opened ear can hear the thunder rolling along the peaks of Sinai. In the Gospel, the wrath of God is revealed from heaven against all ungodliness and unrighteousness. Sin is utterly hateful to God. The broad gates are flung wide open of the city that lies foursquare towards all the winds of heaven; for its ruler is divinely tolerant. But there shall in no wise enter it anything that defileth, neither whatever worketh abomi-

[1] Apoc. xviii. 2–6; cf. Psalm cxxxvii. 8.

nation; for He is divinely intolerant too. And thus when, in public or private, we read these Psalms of imprecation, there is a lesson that comes home to us. We must read them, or dishonour God's Word. Reading them, we must depart from sin, or pronounce judgment upon ourselves. Drunkenness, impurity, hatred, every known sin of flesh or spirit—these, and not mistaken men, are the worst enemies of God and of His Christ. Against these we pray in our Collects for Peace at Morning and Evening Prayer—'Defend us in all assaults of our enemies, that by Thee we being defended from the fear of our enemies, may pass our time in rest and quietness.' These were the dark hosts that swept through the Psalmist's vision when he cried, 'Let all mine enemies be ashamed and sore vexed.'

Here is one point from which we are to view the imprecations of the Psalmists. Conceive a created spirit enlarged so as to embrace the will of God in relation to all the children of men—a spirit looking from the margin of an eternal world upon the petty histories of the past, purified from personal hatred, partiality, and prejudice, and measuring all things by the counsels of God—such a spirit could say, without a taint of personal revenge, 'Let all mine enemies be ashamed.'

Still, the exposition does not completely meet all the exigencies of the case.

(*b*) The popular explanation of the day is, that in certain Psalms we find the utterance of an inferior legal spirit. It is instructive to see in the pages of Waterland how deeply this theory wounded the reverential instincts

of Christians of that time.[1] Is not this view, indeed, unjust to David, unjust to the elder dispensation, unjust to Scripture, unjust to ourselves?

It is unjust to David.

There is little reason for considering these Imprecatory Psalms as the utterance of David's longing for personal revenge. When we remember his chivalrous abstinence once and again from slaying the guilty Saul, we must allow that, for his age and time, he was singularly free from vindictiveness. It is not likely that he should keep malice and anger hoarded up in his soul, and relieve himself of it in the moments when he held communion with his God; cursing, just as he saw by faith the battlements of the city of Eternal Peace. It is very remarkable that each of the Psalms in which the strongest imprecatory passages are found contains also gentle undertones, breathings of beneficent love. Thus, 'When they were sick I humbled my soul with fasting; I behaved myself as though it had been my friend or brother.' 'When I wept and chastened my soul with fasting, that was to my reproach.' 'They have rewarded me evil for good, and hatred for my love.'[2]

This view is also unjust to the elder dispensation. That dispensation, indeed, had not the full revelation of human duty, because it was not endowed with the full impartation of divine grace. But, if the Psalms in question contain 'wild imprecations,' if a 'vindictive spirit burns fiercely in them,' we are *not* justified in styling *that* the 'spirit of the elder dispensation.' That spirit said, 'Thou

[1] Appendix. Note D. [2] Psalm xxxv. 13, lxix. 10, 11, cix. 4, 5.

shalt *not* hate thy brother in thy heart; thou shalt love thy neighbour as thyself.' The best Jewish commentators understand neighbour to include both kinsmen and strangers, both Israelites and non-Israelites. That spirit said, 'Rejoice not when thy enemy falls, and let not thy heart be glad when he stumbles.'[1]

One well-meant, but desperate expedient we may pass over, though supported by a few considerable names.[2] It is maintained that all in the 109th Psalm from the fifth to the nineteenth verse contains the maledictions which are uttered by the Psalmist's enemies, and not by the Psalmist himself. This apology, if available at all, would only cover one single Psalm.

Finally, this view (that the imprecatory portion of the Psalms is simply the expression of an unchristian and unspiritual element in the elder dispensation) is fatal to a true reverence for Holy Scripture in our own souls. Let men once be persuaded that this is the one possible explanation of these passages, and only one result can ensue. They will not abnegate the logic of their moral nature. They will reason in this way—These 'wild bursts of imprecation,' if they really be such, are not only unworthy to be heard in the public worship of the Church; they are unworthy of a place in the Book which professes to come to us from God. The mouth of the writers of these Psalms is 'full of cursing and bitterness.' Not all the golden commentary of the music of our Cathedrals can

[1] Levit. xix. 18; Proverbs xxv. 21, 22, xxiv. 17, 18. Appendix. Note E.

[2] Kennicott, Mendelssohn, Mr. Taylor (*Gospel in Law*, p. 244). Mr. Perowne disposes of this interpretation with singular acuteness.

reconcile us to texts so revolting. The Psalter in which these hateful words stand shall not be our Psalter. The Bible between whose covers they are contained shall not be our Bible.

Much has been said, and more hinted, to excite odium against the imprecations in the Psalms. It will be long before we shall hear the last of the sad fact mentioned by Calvin that certain Franciscans could be hired by individuals to curse their enemies in the words of the 109th Psalm. Yet, before quoting the passages in Scripture which are the real key to the interpretation of these denunciations, we may see, from one instance, that the effect upon the hearts of those who receive these verses as part of the Bible has not been evil.

The inscriptions and symbols in the Catacombs were traced by the hands of those to whom the Psalms were daily food, who, in their simple faith, read these portions of the Psalter as the voice of Christ Himself. It appears to be hinted that there is some mysterious connection between the imprecatory Psalms and the feeling that inspired a burst of painful rhetoric in Tertullian, which has been underlined with the darkest strokes of the malignant pencil of Gibbon. We are entitled to observe, in the same connection, that the most curious search in the Catacombs has discovered (in Mr. Lecky's words) 'no ebullition of bitterness, no thirsting for vengeance.' Considering the use of the Psalms made by the primitive Christians, we may safely infer that those cannot have been 'seeds of hate,' which, in the heated air of persecution, thus 'blossomed charity.'

On the other hand, in what frame of mind will they be likely to use the Psalter who feel bound to be perpetually apologising to themselves for the Psalmists? It is not easy to reverence a book when dark stains seem to us to be engrained upon its pages, which we can only obliterate by the acid of our own conscious superiority. How, above all, when they turn to the New Testament, will they be able to receive that solemn interpretation of St. Peter, 'This scripture must needs have been fulfilled, which the *Holy Ghost spake before* by the mouth of David concerning Judas; . . . for it is written in the Book of Psalms, Let his habitation be desolate, and let no man dwell therein, and his bishopric let another take'?[1] How will they bring themselves to agree with St. Paul, who applies these words to the Jewish people, 'And the rest were blinded, according as it is written, God hath given them the spirit of slumber unto this day'? And David saith, 'Let their table be made a snare . . . let their eyes be darkened that they may not see, and bow down their back alway.'[2]

But, if these passages be understood as the elder generations of Christians understood them, a burden is lifted away from us. They are correlatives of the doctrine of retribution. They are spoken, if we conceive rightly, by One who expresses, as far as human language can, the doom which is the sure decree of the Governor of the

[1] Acts i. 16, 20.

[2] Romans xi. 9; cf. Psalm lxix. 22, 23. The application of this Psalm to our Lord is directly confirmed by St. John (ii. 17, cf. Psalm lxix. 9, xix. 28; cf. Psalm lxix. 21); by St. Paul (Romans xv. 3; cf. Psalm lxix. 9); by our Lord Himself (St. John xv. 25). It is impossible to doubt that it was in St. Matthew's mind (xxvii. 34; cf. Psalm lxix. 21). Assuming this, the interpretation of St. Peter and of St. Paul becomes irresistible.

world. Unless it is wrong and incredible that God should punish terribly, it is not wrong or incredible that His Son should give warning of it in the most vivid and impressive way. Everyone has felt the force of the taunt of the Jansenists against their oppressors, 'God is forbidden to work miracles here. By order of the King.' Is there, then, a precinct in the Psalter round which a circle can be drawn over which men are entitled to write—'The King of kings and Lord of lords is forbidden to use the Imperative, or any equivalent for the Imperative, in the Hebrew language. By order of a popular sentiment'? Yet He is not an angry man, uttering in one Psalm twenty-six maledictions in rapid succession. He is not like an accuser flushed with a natural indignation. He is the Priest or Herald, standing upon the stairs of an altar draped in black, and pealing out to an assembled world the interdict of God. He is the Son of Man, still, as in the days of His flesh, 'looking round'—not, indeed, upon a narrow circle in Galilee, but upon a vast throng of the enemies of God, 'with anger, being grieved for the hardness of their hearts.' He is as the Judge, who puts on the black cap and passes, sorrowfully, it may be, the judgment of a law, with which, in spite of that sorrow, his own reason and conscience are in perfect harmony. Then, finally, in the most awful of these Psalms, the denunciations die away into a strain which, in the original, falls upon a modern ear with something of the cadence of pathetic rhyme—

וְלִבִּי חָלַל בְּקִרְבִּי

vĕlībī chālăl b'kĭrbīy.

My heart is wounded within Me.[1]

[1] Psalm cix. 22.

There is another class of Psalms which may be called typically, or historico-typically Messianic. They are pervaded by the great principle of *reversion*.

The principle of *reversion* is important, not only in itself, but as affording the basis of an argument for the date of many of the Psalms.

Prophecy is not sporadic and isolated. It is an organic development from a primitive sporule under the direction of a Divine Mind. The future stands in organic connection with the present and the past. Words are spoken, as if at random and before the time; they come back after many days. Strokes are added to the Martyr Image by a hand which lets the pencil fall, and does not resume for centuries the part of the picture which has last been touched. Threads of golden lustre are dropped, and generations elapse before they are taken up again, and woven into a tissue for which we see they were destined, and which would be incomplete without them. Thus the Protevangelion finds no exposition until the 91st Psalm, 'The young lion and the dragon shalt thou tread under thy feet.' Thus in the 110th Psalm the principle of *reversion* leads us back to Melchisedec. In this way, each great form and exemplar of the sacred history moulded by God recurs in its great essential principles. As time goes on, the language of Prophecy is thus perpetually being enriched. David, Sion, Jerusalem, Babylon, Edom, have as truly a symbolical sense, though they are washed in by the waves of History, as the Sacrifice and the Priesthood which come through the Levitical books from direct revelation. Indeed, all predictions of the future

must adopt some such system of shadowing forth events by other events, constituted to be their types;—otherwise, they must be moulded in a mode of expression which would, almost of necessity, defeat one of the purposes of Prophecy. The future is thus written in the dark but magnificent language of 'a function or form of the past dealings of God's Providence.'[1] David, Sion, Jerusalem, are perpetually used. 'The Hebrew Prophets,' says Bishop Lowth, 'employ images taken from the history of past events which have a conspicuous place in their annals, and that in colours which though not identical are very like, depicting and illustrating the future by the past, the new by the old, the unknown by the known.'

Forgetfulness of this principle has led to strange assertions of the date and authorship of the Psalms. Thus, a famous critic—Hitzig—attributes twenty-seven Psalms to Jeremiah, overlooking the *reversion* which characterises Prophecy. Of this we have one most remarkable instance in Jeremiah's life. That Prophet gives to Pashur the name of

מָגוֹר מִסָּבִיב (Fear round about).[2]

But these words are a literal quotation from the 31st Psalm, which is thus shown to have been already in existence, and well known in Jeremiah's time.[3]

It is further to be observed that there are Psalms which are *mystically* Messianic; or rather that there is a current of thought of that particular kind washing through and through them.

[1] Edward Irving in *Morning Watch*, vol. i. p. 333.
[2] Jeremiah xx. 3. [3] Appendix. Note F.

It is not a tenable position to maintain that we are debarred from making any application of this kind which has not been distinctly provided by our Lord and the writers of the New Testament. For the whole atmosphere of Jewish religious thought was heavily charged with mystical elements, when our Lord came. There was a mystical pre-Christian, just as truly as there has arisen a mystical post-Christian, exegesis.

If this principle of interpretation was false and fanciful, it stood out prominently before our Lord and his Apostles; and it would be strange, indeed, that they should not only refrain from condemning it, but conform to it again and again. As regards the Psalms in particular, the Epistle to the Hebrews *is* the Psalter Messianised mystically. It is the perfect efflorescence of that ancient stock of interpretation.

How far this kind of exposition has commended itself to pious spirits in all ages of the Church, Reformed and Unreformed, it is unnecessary to prove. Nay, in the early Church there was an accepted *science* of mystic Christology. Let any student run through the Orations of Athanasius against the Arians, noting on the margin the references to the Psalms alone, and he will be surprised by the result. The principle of mystical interpretation was evidently taken by both parties as admissible even into formal controversy. No doubt we feel in turning from the New Testament even to Augustine or Athanasius, that we have passed from an atmosphere which is Divine to one which is human. As we read the vast and delightful collection due to the genius and learning of Dr. Neale and the continuer of his work, we may find in many of the extracts a

want of perfect sobriety, a manifest incapacity of being examined in the light of the Divine original. But in many cases a new point of view is opened. A gleam of flying light is thrown upon the Psalm, and a new vista opened out in its depths.

The class of *objectively* Messianic Psalms is of transcendent importance, but it is not numerous. The 2nd, 45th, and 110th Psalms are the chief.

At its head stands the 2nd Psalm. Great tragic writers have a subtle art of imparting a dim foreboding of a coming doom in the very first scene of their dramas. And this Psalm, standing in the forefront of the collection, echoes with voices of rebellion against Him who is to have the earth for His inheritance. 'The confederacy is mentioned as if it were but one; and it is but one; for it is ever, and hath ever been, and ever will be, until Christ come again.'[1] The Promised One is here spoken of as Anointed, King, and Son. From hence, observes Dr. Kay, in Daniel's time the name had become so common a designation of the future Redeemer, that he employed it without the article—'until Messiah Prince'[2]—just as in Apostolic writings Χριστός occurs without the article. The two chief titles of the Saviour, Christ and Son of God, are found in it.

The 45th Psalm is above all remarkable for its clear indication of the Divinity of Messiah.[3]

The conclusion of Rosenmüller is that no fair con-

[1] Edward Irving, *Morning Watch*, i. 157. [2] עַד־מָשִׁיחַ נָגִיד Daniel ix. 25.

[3] כִּסְאֲךָ אֱלֹהִים עוֹלָם וָעֶד
kĭsĕăkā ĕlōhīm ɣōlām vāɣĕd, v. 7.

struction of the words can give them a lower meaning than the author of the Epistle to the Hebrews. But this point will more properly be considered under the head of the Theology of the Psalms—and the Kingdom under the head of predelineations of the Church.

But the 110th Psalm lends a new touch to the picture, and gives it a feature which was destined to be one of the greatest of all.

A Being is introduced so glorious that He becomes blended with the Divine Majesty. He is addressed by God Himself as a 'Priest for ever, after the order of Melchisedek.' Round Him is gathered a host, at once priests and warriors, in holy vestments—a nation of warriors in arms, following so gladly that they are נְדָבֹת (n'dāvōth, willingnesses). Language, vague in its magnificence, speaks of an eternal youth, fresh as the dew and vast and glorious as the illimitable dawn, from whose womb it derives its origin. In brief and rapid touches there follows the subjugation of the head of a vast confederacy of different countries. Yet the victor drinks of the brook that flows by the ordinary path of man's trials and sorrows, with a dark hint of some strange elevation from the earth.[1]

In reference to this entire view of Messianic Prophecy, there is one objection, drawn from its results, to which it is needful to advert.

Christian writers have always dwelt upon the admirable provision made for securing the memory of these great Prophecies, by the fact of their being conveyed in a

[1] Appendix. Note G.

poetry of Psalms, by means of which they passed into the devotions of Israel. A tinge of Christian colouring, a strain of Christian hope, was thus imparted to the prayers and praises, public and private, enshrined in sacred prophetic song.[1]

But it has become a fashion to *minimise* the result of this provision; to show how small a deposit was actually left, at our Lord's Advent, by this constant flow of Messianic Psalms. What, it is asked, was after all the effect when the Messiah came?

A summary answer must suffice. The modern Jews have toned down their expectations, from the bitter disappointment of centuries, and from a controversial interest. With many of them, the hope of Israel has faded into the common-place figure of a chief, who, when Israel is restored, will stand upon the steps of the Temple, and be hailed with the acclamations of a spontaneous homage. This is an explaining away of the twelfth of the thirteen articles of faith fixed by Maimonides, and drawn up in the celebrated canticle יִגְדַּל (yĭgdăl) which forms a part of the daily prayer of every devout Jew. 'In the last days he will send מְשִׁיחֵנוּ (Mĭshīychēnū) our Messiah for the deliverance of those who hope in the coming of His salvation.' But in the years of our Lord's Ministry it was far otherwise. Not only in their own eyes, but in those of other nations, through the influence of Psalmists and Seers, a sunlit haze gathered round the Jewish people, and on it images were projected from the central prophecy of Messiah, vast, incoherent, varied, some sad and tragic,

[1] Davison, *Discourses on Prophecy*, pp. 201, 202.

some dazzling or lurid. For some it wore the thin outline of a metaphysical conception. For others it came with the pomp of military splendour, and beckoned the multitudes to revolution. For the Alexandrian Jew it brought a lofty idealism. The Samaritan believed that the Saviour should be the son of Joseph, and after building a stately temple on Gerizim, and enlightening the people, should sleep in the sepulchre of Joseph. For the Jews of Palestine it was a floating picture, of which the colours were borrowed from mingling traditions. He would be the very Logos or Metraton, according to some. Some believed that He would not die, but abide for ever. For others the ignominy and death of the Anointed lay 'in deep and tender distances behind the foreground of that dazzling picture;' it was a recognised question *εἰ παθητὸς ὁ Χριστός*,[1] whether the Messiah was capable of suffering. Others chose unworthy or foreign Messiahs, and from fear or flattery gave the abused name to Titus, to Vespasian, even to Herod. Strange to say, in the community of Essenes, where we might have expected to find the hope in its purest form—where historian after historian has mistaken probability for fact—it seems to have died out most completely. The sceptical Pliny records an unwonted admiration for the solemn and cloistered brotherhood, whom imagination associated with the palms under which they meditated on the shores of the Dead Sea. Pliny marvelled at the succession of generations, swept in by the tide of life to the haven of that austere discipline; at a community which was perpetuated, with-

[1] Acts xxvi. 23.

out the record of a birth, by the fruitfulness of a penitential dissatisfaction with earth. But, as far as we learn from Pliny, or from any authentic source of information, no yearning for a Saviour existed in hearts which were schooled to be satisfied with themselves. No cry for the Kingdom of God escaped from the lips of men who believed that they enjoyed a monopoly of that Kingdom in their narrow community. In the intense sectarianism of the Essene, he disdained to look for the salvation of Israel.[1] If we turn to the Pharisees and Sadducees, their attitude was one of impatience and ambition; they taught their disciples to wait for a Messiah who should be the Pride, and not the Consolation of Israel. Yet not in vain had Prophets lived and died. The Psalms which were chanted in so many synagogues, and breathed in so many prayers, did not waste their sweetness without producing the intended result. Everywhere humble spirits were, at that period, to be found, who expected One to heal the wounded heart. Fragments of the true Messianic idea were in the air. Many were ready to correct their erroneous conceptions by the Divine reality, when it was presented to them. The language of their souls, enlightened by a sudden manifestation so different from every prejudice of their lives, was, *ὡς ἀληθῶς, ἐγὼ δ' ἥμαρτον*.[2] Nathanael had on his lips the great idea of the Second Psalm, when he exclaimed, 'Thou art the Son of God, Thou art the King of Israel.' The High Priest attests the current interpretation when he asks, 'Art Thou the

[1] Appendix. Note H. [2] Arist. *Rhetor.* iii. 11.

Christ, the Son of God?'[1] Messiah came, at once expected and unexpected. The flower on a shrub which we have never known to blossom before, may well have been different from anything which leaf or stem could have led us to expect. Prophecies and Psalms had done their work.[2]

From all that has been said two consequences follow: —

1. It is entirely impossible to construct a Life of our Lord without taking Prophecy into account. For that Life stretches into the past as well as the future. It is a day which has had a dawn.

2. If the view which has been maintained is established, we are in possession of a general principle which we are to apply in our interpretations.

Some critics tell us that we must take up those books which contain prediction like any other books; that we must apply to them the same rule of impartial criticism which we should apply to a Greek philosopher or tragic poet. There is a sense in which this is perfectly true. But one of those rules is, to take into account the mind and design of the author. We are told that the 22nd Psalm has, and can have, no other meaning than that of him who first wrote it, and of those who first received it. But such an assertion is simply an astute way of begging the question at issue, which is—Was the writer inspired or not? If he was inspired, God, and not the writer was the Author; and the point to be enquired is, not what the *writer* may, or may not, have designed, but what *God* designed. In

[1] St. John i. 49; St. Matt. xxvi. 63.

[2] Large use has been made in this section of Bertholdt. *Christol. Jud.*, especially § 6, 7.

presence of such statements, many Christians, who profess to believe that these writers were inspired, have fallen into the curious confusion of Grotius, so acutely analysed by Warburton. They set out with imagining that they hold Prophecy to be Divinely inspired; then, when they are confronted with passages which appear to contain superhuman prediction, they start back in amazement, and conclude that, as the Prophets were Jews, their prophecies must range within the narrow limits of Judaism. That is, they first assume that the Prophets are Divinely inspired, and then argue from the premiss that the Prophets are not Divinely inspired.

We shall pass on, in the next Lecture, from the Witness afforded by the Psalms to the Person of Christ to the Witness which they give to Christianity. In the closing Lectures of the series I shall attempt to present a summary view of the result which we have obtained. Meanwhile, I conclude by observing that we may be very sure of one thing in relation to the Psalter.

There are many who profess to expel Christ from the Psalms in the interest of the Psalms themselves. But the Psalter as a living thing, and the association with it of our Incarnate Lord, stand together. Those were memorable words which Mr. Coleridge wrote upon the margin of his Prayer Book, 'As a transparency on some night of public rejoicing, seen by common day, with the lamps from within removed, even such would the Psalms be to me, uninterpreted by the Gospel.' A living statesman has spoken, in language of transcendent truth and beauty, of the Psalter in one of its aspects, as 'the whole music of

the human heart, swept by the hand of its Maker.' But not all the human universality of the Psalter; not all its unquestionable pathos, and cries from the depths; not all the mystic elevation of the 'Songs of Degrees;' not all the ringing bells of its Hallelujahs, can alone preserve for it its present place. A learned Brahmin Pundit has lately become a convert to the Gospel. From his acknowledged eminence as a Sanscrit scholar it was expected that he would first study the Greek of the New Testament as its cognate language. But his love for the Psalter is so deep that he has first devoted himself to Hebrew. For in the Psalter he finds Christ, and the Gospel; and, without that, he would, no doubt, prefer the ancient Hymns of his race and country. Without an intense conviction in the hearts of God's children that Christ is in the Psalter, that it is in sympathy with His Passion and His Glory, its words would, after a brief season of deference to ancient custom, be almost unheard in our Churches and Cathedrals. They would be comparatively silent, for the future, in sick rooms, and unbreathed by the lips of dying saints. The voice of millions of Christians about them would be like the pathetic cry of a simple old man, who said, when the photographs of his grandchildren in a distant land were presented to him, 'It is they, and it is not they; take them away.' The Psalms, for the future, might no doubt remain, and be read, in a book, of which successive editions might be called for. But the fitting symbol for the frontispiece of that book would be a broken lyre dropped from a dead man's hand.[1]

[1] Appendix. Note I.

LECTURE III.

Against Thee, Thee only, have I sinned.

PSALM li. 3.

Wilt Thou shew wonders to the dead? Shall Thy wonders be known in the dark, and Thy righteousness in the land of forgetfulness?

PSALM lxxxviii. 10, 12.

LECTURE III.

In the two opening Lectures of this series, I have attempted to collect into one point of view the Witness of the Psalms to Christ. It remains for me to examine their Witness to *Christianity*—that is, to the Christian Character; Christian Worship; the Christian Church; and Christian Theology.

But before entering upon this examination, there are two objections to a large portion of the Psalter—one from the *moral*, the other from the *spiritual* side—which are so common and so far reaching that I am constrained to consider them fully. The *moral* objection is drawn from the character of David; the *spiritual* from the indefiniteness of the hope of immortality in the Psalter.

The objection to the most important portions of the Psalter from the *character* of David leads us to speak, in the first instance, of the Davidic authorship of certain Psalms.

There was a time, as we are frequently reminded, when it was held by Fathers of the Church—as it is now held by Jewish Rabbis—that David wrote all the Psalms. There are critics at present who assert, with a more violent exaggeration, that he wrote *none*.

Of the Psalms, twenty-one are attributed to David in the titles; two more (the 2nd and 95th) in the New Testament. That he was poet and musician no one can doubt; the fact is grooved into the very substance of his history. Poems of his composition are preserved outside the Psalter. The fame of his music went down the course of ages, and was enshrined in proverb and prophecy. The burden of disproof rests with those who deny that any of his compositions remain.

The evidence afforded by the titles—once, no doubt, exaggerated—is, at present, often rejected with inconsiderate contempt. The titles of Canticles and Hymns inserted in other places of the Bible form a portion of the history itself. The scanty respect paid to these inscriptions may be regarded as one of those fallacies which arise from reading books in translations only. Few persons who are in the habit of referring to the Hebrew Psalter would be apt to describe these titles as 'deciduous, separable, mere glosses.' In the original they contain several words. In the case of the 51st Psalm the heading runs to the length of any ordinary verse. That of the 102nd Psalm is beautifully thoughtful and pathetic. The system of accentuation was extended to them as if they formed a part of the text. Very many of these existed at the time when the Septuagint translation was made. In saying this, I do not, of course, forget that, in the Hebrew text, some titles bear the name of David, which is suppressed in the Greek translation; while others are assigned to David, which are anonymous in the existing Hebrew.

The analogy between them and the subscriptions to the Pauline Epistles is entirely misleading.[1]

Indeed, one would suppose that a new chapter had been added to Logic by some of our modern critics. When these distinguished persons are pleased to enrich literature by a brilliant essay, or to astound the sobriety of elderly Bible readers by an original conjecture, they appear to proceed by a new argumentative method which runs as follows:—'My theory of the impossibility of prediction will be contradicted; worse still—the whole colouring of my article will be spoiled; if I cannot assume that this Psalm was written at a particular period, or by a particular person. But the title of this Psalm exposes me to these inconveniences by assigning it to a period prior to the event, or writer, necessary for my article. Therefore, the title is totally mistaken.' Indeed, the evolution of theories of the time and place in which Psalms were composed appears to be one of the imaginative compensations which negative criticism has created, in lieu of the glories which it has destroyed. All psychological fitness is violated. For instance, two lovely songs of the Korahites (the 42nd and the 84th) are ascribed to Jehoiakim and Jehoiakin. *That* surely is the *reductio ad absurdum* of internal evidence. These theories glitter for a time. But they are like a cloud of dust with the sunset behind it, which pleases us with its play of colours while the illumination of genius is there, but falls, after a short time, by the 'sure process of self-subsidence.'

[1] I here refer with pleasure to a book of rare learning and piety—Mr. Armfield 'on the Gradual Psalms.'

It may be instructive to show, in the case of two most precious Psalms, upon what slight grounds authorship is denied.

Of the 51st Psalm Professor Reuss writes: 'We have to get rid of the traditional interpretation, and to examine if the Psalm—according to its original conception—was directly and exclusively intended to serve as an expression of individual repentance. As to the first point, every one knows by the inscription of the Psalm that, at a very ancient date, the Jews referred it to the affair of Bath-sheba. In the Middle Ages people also thought of the sin recorded in 2 Sam. xxiv. But the text of the Psalm does not contain the slightest allusion to one or other of these facts. Surely, it would be rather singular if David, after having basely caused the death of a faithful servant, should protest that he had committed no sin but against God, and should then pray for protection against *being murdered!* But we need only read the closing lines to convince ourselves that we are far from David's epoch. The poet prays God to *re-build* the walls of Jerusalem. The walls, therefore, are broken down. This is so certain that it has been proposed to cut off the last lines, and consider them as a later liturgical addition. We see no necessity for this operation of despair.' [1]

Of the 32nd Psalm the same distinguished critic writes: 'This Psalm occupies an important place among those which the ancient Church named Penitential. Theologians have always made use of the first verse as a palmary text in support of the dogma of gratuitous pardon. The

[1] Reuss, p. 203.

traditional interpretation which refers this poem to the story of David and Bathsheba is in direct contradiction to the narrative of 2 Sam. xii. That passage speaks of a warning given to the King by the Prophet whilst he was yet plunged in the security of criminal enjoyment. But the Psalmist expresses himself as if he had been unhappy up to the moment when he comes of himself to the humble confession of his sin.' [1]

As to the 51st Psalm it may be said, (1) The statement, 'Against Thee, Thee only, have I sinned,' [2] Thee, separately and apart from all others, may appear 'singular' to some, but Penitence has always *felt* it to be true. (2) The expression which it is proposed to render 'deliver me from *being murdered*,' [3] is literally 'deliver me from *bloods*.' The word דָּם (dām) in the singular is often equivalent to *blood-guiltiness*; the plural דָּמִים (dāmīym) is almost universally so. And the whole context speaks of deliverance from the guilt and pollution of sin. (3) The verb in the twentieth verse, which the critic renders *re-build*, [4] and treats as an unanswerable objection to the Davidic origin of the Psalm, more frequently signifies *build*.

In regard to the 32nd Psalm a contradiction is alleged. Read, it is said, the misery of which the Psalmist speaks :—

> By day and night will be heavy upon me Thy hand.
> Has been changed my freshness into the droughts of summer.

Compare with this utterance of the writer of the Psalm

[1] Reuss, p. 145.

[2] לְבַדְּךָ (l'vădkā)

[3] הַצִּילֵנִי מִדָּמִים
(hătsīylēnīy mĭdāmīym)

[4] תִּבְנֶה חוֹמוֹת
(tĭv'nĕh chōmōth)
In Genesis iv. 17 we read of Cain, וַיְהִי בֹּנֶה עִיר Does that mean, or can it mean, 'and he *re-builded* a city'?

David's protracted silence until Nathan spoke, and the contradiction between the poet's sentiment and the history of the penitent king becomes obvious. But the resolution of the difficulty is gained simply by ascertaining the type of human nature to which the transgressor belonged. Of a guilty connection Rousseau observed that 'it stood to him instead of everything else; that the future did not touch him at all, or only as a prolonged present.' In a very different volume of Confessions, the writer speaks of himself at a time when he was placed in similar circumstances. He tells us that 'his heart bled trailing drops of blood, and that he was beaten as if with rods of burning iron.' David's nature had in it more which was akin to Augustine than to Rousseau. The 22nd Psalm must not be taken from David by a piece of false and shallow psychology; nor the 51st on the score of two most questionable points of verbal criticism. It would be easy to go much further than mere defence. Delitzsch, for instance, shows that the Psalms of the time of Saul 'run into one another at manifold points.' More especially the 56th, 57th, 59th, 108th, are pervaded by constructions, turns of expression, and images, which indicate a common authorship.[1] There is in them a royal nobility of confidence in God which elevates even the mystic subtlety of Jewish commentators to magnificence. 'The dawn,' says Rashi, 'awakens other kings. But David says,[2] I will awake the dawn.' [3]

But our interest in this question—important as it is

[1] Delitzsch, ii. 173.

[2] שַׁחַר אָעִירָה (shāchār 'āʸīyrāh)

[3] Delitzsch, ii. 178.

—is, at present, subsidiary to our concern with another. There is a class of persons, greatly more numerous than a handful of sceptical scholars, who reason from the point of view of an acceptance of the Davidic authorship of many of the Psalms. But then, they tell us that they are even less reconciled to them for this very reason. They remind us that the son of Jesse was a man of blood, half condottiere, half Crusader—more like Henri IV. than St. Louis. We know all that can be said of the passionate and superstitious soldier—the Attic salt of the author of the *Dictionnaire Historique*—the more concealed but not less bitter hatred of a score of others, who smile at the Bible, but smile with a dagger under their cloak. The astronomer leaves gazing on his stars to pronounce the condemnation of David. We know the edifying aversion, the Pharisaical undertone, 'I thank Thee that I am not as this man.' Such high spirits will not temper their condemnation by thinking of David's almost unparalleled exaltation, of the intoxication of that long prosperity. They forget the temptations of an undefined power, the atmosphere in which the man was living. They take no account of a state of society in which, for a king, the stimulus of vanity was added to the seductions of sensuality in possessing himself of Bathsheba. Restraints are of two kinds, primary or moral, secondary or co-active. For David there was the written law, and the law of conscience. But the law of the land, the law of honour, the law of public opinion, scarcely existed for him. He was above the first; the second and third could find but a feeble and interrupted utterance.

Most of us must have observed how misleading are the parallels which may be drawn between the historical characters of different epochs—how much may be done in the way of convenient suppression in one direction, of convenient enlargement in another. Yet, it may be suggested that much of David's life and character becomes more intelligible to us, as we look at it in the light of the analogy which may be derived from the genius and career of the Emperor Charles the Great. It is singular that Charles himself had some conception of the parallel, and 'among his friends chose to be called by the name of David.'[1] Charlemagne has been emphatically described as 'a spirit of order.' He had to establish material order against the Saracens and Barbarians. He had to consolidate ecclesiastical order, and was crowned by the art or inspiration of a Pontiff. He had to establish a scientific order reposing upon religion, opened schools, and provided for sacred song and psalmody.[2] If, in these points, there are some lines of likeness to him who was anointed by Samuel, there are other aspects of the resemblance which, unhappily, can still less be disputed. There are spots of blood on that strong right hand. The 4,500 Saxons, slaughtered in cold blood by the Emperor, far more than match the measuring line with which David measured the Moabites, or the harrows of iron and axes of iron with which he destroyed the savage Ammonites. The passionate nature of Charles leads him to divorces and *liaisons* with a strange facility for one who lived under the Gospel.

[1] Bryce, *Holy Roman Empire*, p. 46.
[2] Cousin, *Modern Philosophy*, vol. ii. p. 11.

There are tales of his personal strength and prowess. He binds together the fabric of a compacted Priesthood. He finds an Abiathar in Adrian. At Frankfort he asserts a more spiritual worship of God than that which leans upon visible images. He loves gold, marble, and colour, alike for bath, palace, and temple. At Aachen, the corpse is said to have been found with a sword in his right hand as proved as that which cut off the head of Goliath. As we gaze upon the great sarcophagus in the gallery of the Basilica before passing on to see the withered arm in the reliquary, we may be reminded of words which were once used of David, 'His sepulchre is with us unto this day.'[1] The tender grief of Charles over wife and children, for whose loss he refuses to come forth from the sequestration of his palace, and the remonstrance with which he is assailed, remind us of David's absorption in sorrow and the rude expostulations of Joab. His passion for church-music, psalmody, and chanting—his special provision that Bishops should be acquainted with the Psalter—his alleged authorship of the 'Veni Creator'—form other points of the parallel. The most singular resemblance of the whole is, that an obstinate conviction of the inner sanctity of the man, in spite of all drawbacks, pierces through the scandals that darken round his path, and a cry goes up in Christian Churches to that strange Saint, 'Sancte Carole, ora pro nobis!'[2]

Certainly, it must be admitted that when, after reading the life of David, we turn to the Psalms attributed to him, we find a difference between the air which we feel in the

[1] Acts ii. 29. [2] See Additional Note at the close of the volume.

history and that which blows over the songs. The author was one of the most splendid and successful of men, as the world counts success; the book is one which is suited for each mourner in the mighty army of sinful, sorrowful, dying men which is ever passing across the earth. On the one hand, in the book we have the voice of the heavy-laden, crying out to God in those broken words which are so deeply tender; on the other, we have the Shepherd called to feed Jacob, circling his brow with a diadem and founding a dynasty. No doubt the two apparently contradictory aspects of one life are harmonised by the hint of a later Psalmist—

> Remember, O Lord, for David, all his being deeply afflicted.[1]

But the first superficial impression, when we think of these Psalms as uttered by David, is almost as if we heard that 'Rock of Ages,' or 'When I survey the wondrous cross, or 'When wounded sore the stricken soul,' came from the lips of one who had walked as their master by the fountains of Versailles, or in the glades of the forest of St. Cloud.

Let me close this part of my subject by citing a passage, which has often been quoted, but not oftener than it deserves.

'David,' says Mr. Carlyle, 'had fallen into sins enough, blackest crimes. Unbelievers sneer, and ask, "Is this your man after God's own heart"? The sneer seems to me but a shallow one. What are faults, what the outward detail of a life, if the inner secret of it, if the remorse, the temptations, the true often baffled, never-ended struggle of it, are to be forgotten? Of all acts, is not for a man

[1] כָּל-עֻנּוֹתוֹ (kŏl-ʿŭnnōthō) Psalm cxxxii. 1.

Repentance the most divine? The deadliest sin were that same supercilious consciousness of no sin; *that* is Death. David's life and history, as written for us in those Psalms of his, I consider to be the truest emblem ever given of a man's moral progress and warfare here below. All earnest souls will ever discern in it the faithful struggle of an earnest human soul towards what is good and best—struggle often baffled down as into entire wreck; yet ever with tears, repentance, true unchangeable purpose begun anew. Poor Human Nature! Is not a man's walking, in truth, always a succession of falls? Man can do no other. In this wild element of a life, he has to struggle onwards; now fallen, deep abased; and ever with tears, repentance, with bleeding heart, he has to rise again, struggle again still onward. That his struggle be a faithful unconquerable one; *that* is the question of questions.'[1]

With these words in our mind, let us think not only of the depth of David's sin, but of the intensity of his repentance. Let us not only remember the graphic narrative of his transgression—the look, the lust ('mulier longe, libido prope'), the adultery, the lie, the death that was murder, the long silence of the miserable soul—or, if we must look at that fall in sadness and amazement, let us look at that fall of another kind, when he reels and flings himself, with all that load of sin and sorrow, at the foot of the Throne of God. Let us remember all that follows. Let us think of the white-haired old man flying from his son, wailing in his palace for Absalom.

[1] *Heroes and Hero Worship*, Popular edition, p. 74. See Appendix. Note A.

Let us hear him in the Penitential Psalms crying in words which might have come from the heart of St. Paul.

But, if all which has been suggested should prove less satisfactory than it may justly claim to be, let it be considered that the darker the accusation against David, and the more indelible the blot, the more the wonder of his Psalms grows upon our view. No other book was ever greater or better than its author. No hymns or prayers by the unspiritual and unholy have ever had *stamina* to live a protracted life. If David was a murderer, there is no stain of blood on these gentle lines. If he were an adulterer, no taint of sensuality discolours the virgin-snow of pages which are so white and pure. If he were a bigot, there is no narrowness in that ample vision, which takes all the ends of the earth within its broadening range.[1] If he were a barbarous soldier, who sought from Jehovah little beyond temporal prosperity and the establishment of his dynasty, here is the utterance of hopes which yearn for the Eternal and the Infinite as their only satisfaction. Pregnancy of expression, beauty of illustration, power of condensing maxims of spiritual life, have been shown by competent judges to be characteristic of the Psalms which are attributed to David. May we not say that they are

[1] This feature in the Psalms has struck many candid minds who are far from receiving Judaism as Divine. Thus, the lamented Emile Saisset writes: 'Un Dieu spirituel, unique, intelligent, libre et bon, qui aime également tous les hommes . . . il est clair qu'avant le Christianisme, les hommes ne connaissaient pas ce Dieu. Nous ne trouvons partout que des dieux nationaux et limités—le Jéhovah du Mosaïsme lui-même est à beaucoup d'égards un dieu national et local. . . . Du reste, je ne conteste pas qu'on ne trouve dans la Bible, *notamment dans le Psalmiste*, plusieurs passages d'un caractère tout opposé, ceux-ci, par exemple (Psaume cxlv. 9–18).' *Essais sur la Philosophie*, p. 292.

also pre-eminently distinguished by that longing after rest in God, which a great but unhappy spirit spoke of not many years ago as 'le mal du pays, le mal du ciel'?[1] Such a longing breathes in the words—

I in righteousness shall behold Thy face:
I shall be satisfied, when I am caused to awake, with Thy likeness.[2]

It bursts into rapturous anticipation in the 36th Psalm:—

The sons of man in the shadow of Thy wings shall trust.
They shall be watered with the strong abundance of Thy House.
And the river of Thy pleasures Thou shalt make them drink.

It finds its softest and most exquisite expression in the words which have filled so many eyes with tears.

Who will give me a plume as the dove?[3]
I will fly away, and will be at rest.

If David were cruel and bloody, here are touches tender and pathetic beyond the tenderness of woman. For instance—

Forbear awhile from me that I may *smile* again,
Before I shall depart and be no more;

the visual image of the smile being taken from the brightening of the sky at dawn. 'It reminds one,' says a venerated authority,[4] 'of the gleam of radiance that is often seen on the face of the dying.' Or that other promise to God's child—

All his bed Thou *turnest* in his sickness.

As it has been touchingly paraphrased, 'Thou art wont

[1] Henri Heine, *Revue des Deux Mondes*, Tom. xix. p. 30. [2] xvii. 8.
[3] אֶבְרָ כַּיוֹנָה (ēvĕr kăyōnāh.)
[4] Dr. Pusey, quoted by Dr. Kay, in Psalm xxxix. 15.

to soothe him as one soothes a sick man, who turns his whole bed over and over, that he may lie softer and get some rest.'[1] The soul of the writer of such songs as these is as close to his lines as hot lips to the glass against which they are pressed, but no breath of dimness is upon the page.

What is true of David's Psalms is no less true of the rest. It has been said that the genius of the Hebrews, like that of other nations of Western Asia, is essentially subjective. It has been made a matter of complaint that the poets of Israel are precluded, by the fatality of race, from producing any of those works in which the writer's individuality is effaced, and in which he identifies himself successively or alternately with different and opposite characters.[2] If it were so, this tendency was overruled to make the Psalms fitted for the inner life of saints, first in a Jewish, then in a universal Church. Believers under the old dispensation used them as Jonah did, not merely repeating them, but naturally interweaving phrase after phrase into the web of their own thought and language.[3] To the Virgin-Mother the *Magnificat* proves that the Psalter was Bible, Prayer-book, Hymn-book, all in one. And when we pass to the Catholic Church, the different moods of David and the other Psalmists answer to the hearts of the saints. The soul, conscious of sin and yearning after pardon; the soul, lifted from the

[1] Bellarm. *in loc.* [2] Reuss, p. 8.

[3] The Prayer of Jonah (chapter ii.) affords a beautiful instance of the use of the Psalter by a believing Israelite of old. Every phrase is taken from the Psalms, but with such slight yet significant addition of tone or colouring as shows a living freedom of adaptation. See especially vv. 2, 5, 8.

dust and 'liquefying into God'; finds its history in the Psalter. The end of all the Psalms is 'ut anima conjungatur Deo'; the Psalmists run with a rapid hand over the whole scale of the affections of the human spirit seeking after God. We may pass the hardest judgment upon David; yet the tenderest, purest, saintliest, most virgin souls—Augustine, St. Louis, Ken, Keble, Leighton—have found nothing more suitable in life or death than words of his. Nay, it was chiefly with them that our All-Holy Lord broke the silence of Calvary.

The second great objection to the Psalter is one from the *spiritual* side, and is drawn from the indefiniteness, some would say from the negation, of the hope of *immortality*. The Book of Psalms is here so closely implicated with the whole of the earlier portion of the Old Testament, that it is necessary to examine the position of the question generally.

It is well to bear in mind Ewald's remark, in answer to those who asserted that the earlier Hebrew writers ignored or denied immortality. If it were so, Hebraism could not, in later times, have made that doctrine harmonise so perfectly with its higher truths.[1] We may go further, and ask, if Judaism had not this element, what is the meaning of the vaunted capacity of the Shemitic races for 'religious invention'? They have originated three religions—Judaism, Christianity, and Mahommedanism; yet the starting-point and seminal principle of all religion is wanting to those who gave to it its first and mightiest impetus. Tradition and continuity is as inseparable from every creed as

[1] Ewald, i. 558.

Progress. How could Christianity, all quivering with the hopes and fears of another life, have issued from Judaism, if Judaism had possessed nothing of the kind?

Before proceeding to enter into details, it should also be considered that, for Moses at least, there was a very sufficient reason for caution and reserve. There are times and seasons for the communication of religious knowledge. The juice which is acrid in March is mellow and delicate in July. There are forms of human life and society, conditions of religion and morality, when it is pernicious to withdraw the veil between this world and the next too far. 'Things,' as Bishop Butler says, 'strike too strongly.' The Egyptian worship might be termed the religion of death, as truly as Judaism the religion of life. The Egyptian Book of the Dead [1] shows how necessary it was to guard Israel from a premature revelation; to shroud the world of spirits in an awful reserve, and cover it with salutary shadows.

Further, we should study the Mosaic writings with a conviction that we are not to expect to find the sanction of immortality in the portions which are directly connected with legal enactments. This observation, brought into prominence by Michaelis, has, indeed, been controverted by so considerable an authority as Mr. Davison. But his censure would only apply to that view of the Mosaic dispensation which looks upon it too exclusively as a mere law of government. All which is maintained is this—that the temporal sanctions to be found in the law are relative to that part of the Mosaic code which is of

[1] Ewald, i. 557.

the nature of a civil system. To statutes of that nature the eternal sanctions of futurity would be incongruous and unsuitable. It has been observed that in Geneva under Calvin, and among the Puritans of New England, where the law-givers were intensely religious, the legislation bears no impress of the idea of eternal penalty, much less of eternal reward.[1] It was this side of the question which was probably in Lord Macaulay's mind, when he wrote in pencil on the margin of his copy of 'The Divine Legation'—'This has been called Warburton's paradox. It is not a paradox, it is a truism.'

But if we turn from the Law in its narrower sense to the History, and to the great line of sacred tradition, it seems strange that the absence of the doctrine of immortality from the earlier portion of the Hebrew Canon should have been so positively asserted.

For, the foundations of this belief are laid deep and strong in the general teaching of the Pentateuch about God and man.

In its teaching about God, two attributes of the Eternal are perpetually revealed, His Omnipotence and His Love.

As to His *Omnipotence.* We are told by our Lord that the Sadducees denied the Resurrection upon two grounds. 'Ye do err, not knowing the Scriptures, nor the power of God.'[2] That is to say, they denied the *fact* of the resurrection, and the *possibility* of the resurrection. But the *fact* rests on Scripture, the *possibility* rests on the Omnipotence of God. Abraham's trial shows that a belief in God's Omnipotence is at the root of the belief in immor-

[1] Sermons par Eugène Bersier, Tom. iv. 242. [2] St. Matt. xxii. 29.

tality. What was the stress of that trial? Isaac was the child of election—the son not only of Abraham's heart, but of God's promise. The same knife, which killed Isaac, would have stabbed Abraham's faith to the very heart, had not that strong believer's conviction of God's Omnipotence involved an assured trust in His power to raise again from the very dust of death. 'By faith Abraham, when he was tried, offered up Isaac; and he that had received the promises offered up his only-begotten son, of whom it was said, that in Isaac shall thy seed be called, accounting that God was able to raise him up even from the dead.' [1]

God's *Love* is also concerned in man's immortality. God was their God. He was not like one who created marvellous playthings to destroy them after a few years; who breathed out evanescent bubbles to break for ever upon the summer air of life. All is settled when faith can once say, 'O God, Thou art my God.' When the child is settling itself to sleep, it is not afraid of being destroyed by its mother in the dark. And he was not afraid who wrote—

When I walk in the deep hollow valley of the shadow of death,[2]
I will not tremble at evil.

So that this question of immortality runs up into the question of a personal or impersonal God.

If we turn from the Bible idea of *God* to that of *Man*, we meet the great broad fact that, in the Mosaic account of Creation, Death is not in the first draught of Humanity

[1] Hebrews xi. 17, 18, 19.

[2] בְּגֵיא צַלְמָוֶת (b'gēy tsălmāvĕth.)

which comes from its Maker's Hand. It is an afterthought and a disorder.

A rapid examination of Scripture itself leads to results more satisfactory than any highly generalised views of speculative scholarship.[1]

The Tree of Life, and the destiny of Eternal Life for man, sufficiently indicate the idea of his Creator.[2] Not long after the Fall, Enoch, taken to the Eternal Home without death or decrepitude, becomes a pledge and type of the Everlasting Life of the children of God.[3] The gathering to their fathers so often mentioned—for instance, of Aaron on Hor and Moses on Nebo—can scarcely be limited to sepulchral rest.[4] The Angels of God who ascend and descend cannot well be supposed to minister to creatures whose existence is limited to a little span, or to return perpetually without leading companion-spirits to their home. The word שְׁאוֹל (sh'ōl) is not merely the tomb, but the place where the living spirits of those whom we call *dead* are gathered. Again, necromancers,[5] seekers or enquirers after the dead, were forbidden.[6] The history of the witch at Endor stands out in strong relief. The story and the prohibition alike give evidence to the convictions of the Jewish people, not only that the dead continued in personal existence, but that they acted upon the living. The dead, therefore, in their opinion, were not annihilated. The commandment against necro-

[1] See Appendix. Note B.

[2] Genesis ii. 9; iii. 22.

[3] Genesis v. 24.

[4] Genesis xi. 32; xxv. 8; xlix. 23. Numbers xx. 24, 29. Deut. xxxi. 16; xxxii. 50; xxxiv. 5, 6.

[5] דֹּרֵשׁ אֶל־הַמֵּתִים (dōrēsh ĕl-hăm̄mēthīm.)

[6] Deut. xviii. 11.

mancers has often pointed sneers directed at the superstition of Moses. But at all events the superstition establishes the belief of which it is a corruption or exaggeration.[1]

Of the Psalter, with which we are now concerned, it has been said by a most eloquent writer, that 'hardly in the silence of the Pentateuch, or the despair of Ecclesiastes, is the faintness of the hope of immortality more chilling than in the 30th, 49th, and 88th Psalms.'[2] On the other hand, Klosterman's profound examination of the 49th Psalm, with the 73rd and 139th, lead him to the conclusion that the hope of immortality there expressed is strong and beyond all possibility of candid denial; but that it is a sentiment, rather than an article of a Creed—founded on the idea of a relation to the Living God eternal as God Himself, rather than upon objective revelation or traditional doctrine. This view is expressed by Augustine—'Junge cor tuum æternitati Dei, et cum Illo æternus eris.'[3] It appears to be quite in accordance with our Lord's argument addressed to the Sadducees. The Psalmist, for instance, exclaims in joyful elevation, with thoughts that wander through eternity, in the 145th Psalm—

> I will exalt Thee, my God, the King,
> And I will bless Thy Name for ever and ever.

He can say so, because the spirit, which is conscious of love to God, carries within it its own assurance of immortality.

There are, it seems to me, two thoughts which we

[1] See a remarkable article by M. Dupont White, *Revue des Deux Mondes*, Feb. 15, 1865.

[2] Dean Stanley.

[3] Enarrat. in Psalm. xci.

should bear in mind, when we study these sadder passages about death and immortality in the Psalter.

1. A book like the Psalter would be a most incomplete devotional summary of the human soul without this. Such a manual, failing to express that sadness with which every better spirit, just in proportion to its thoughtfulness and nobility, is struck, as it compares performance with aspiration and work with aim, would fail in one of its most important offices. There are times when the words of God's most believing children about this fleeting life, and the shortness of our time for doing God's appointed work, run in the mould of the Psalmists.

> For there is not in death Thy remembrance.
> In Sh'ol who shall give thanks to Thee ?[1]
> Not the dead shall praise the Eternal ;
> Not all who go down to the silent land.[2]
> What profit is there in my blood,
> When I go down to the pit ?
> Shall the dust praise Thee ?
> Shall it show Thy truth ?[3]

It is not only in the Psalms that there are such sad passages as these. There was a point of view from which life presented itself to our Lord Himself as a golden day, and death as a cheerless night. 'I must work the works of Him that sent me, while it is day ; the *night cometh when no man can work.*'[4]

2. Before patronising the Psalms out of the Bible, and speaking of the Psalmists in tones of pitying superiority, it may be well for us further to consider another question.

[1] Psalm vi. 6. [2] cxv. 17. [3] xxx. 9, cf. lxxxviii. 10. [4] St. John ix. 4.

What if the Psalmists were meant to teach us something even in these 'chilling' passages? What if there be some aspect of the great mystery of Death of which they are intended to remind sinners, even in the Church which numbers Easter among its festivals?

From causes of different kinds, some connected with very gross abuses in the history of the Church, the condition of the departed in the intermediate state has very much slipped out of thought. Yet there are myriads of mortal spirits, who have passed out of our day into a dim and distant land. They are in safe keeping, ἐν φυλακῇ.[1] They are in the Hand of God, and no torment can touch them. Still, in this life, men dwell for the most part too much in a realm of externals. A flattering veil is spread over the world of sense, and hides its spiritual barrenness. Voices of business, passion, art, amusement, sin, drown with their manifold echoes the one eternal Voice, which is ever speaking to the inner ear. Not of one race alone is that true which has been said by one of England's deepest and sweetest singers,

> We see all sights from pole to pole,
> And glance, and rush, and bustle by,
> And never once possess our soul,
> Before we die.[2]

And so, the tendency of those spirits who are delivered from the burden of the flesh is described, even in the New Testament, so far as it can be brought under the category of place, as inward and downward. For, if we may judge

[1] 1 St. Peter iii. 20.

[2] Matthew Arnold—*New Poems*, 'A Southern Night,' p. 127.

from Scripture, they follow their Lord. And He (as St. Paul infers from one Psalm) 'descended to the lower parts of the earth' (*εἰς τὰ κατώτερα τῆς γῆς*).[1] They are in deep regions;—they are, as a great Lutheran divine expresses it, 'in a cloistered world, in a still land, where life, which has displayed its leaves and branches above, bares its eternal roots.'[2]

That which the Psalms teach us is that the state of the dead is not *per se* a state of joy. The Hebrew sacred writers generally speak of Sh'ol with a shudder or a sigh. The joy and brightness are in the future. The Psalmists are like the bird of spring, who, as our great poet says—

> Straggling up to the hill-top,
> Shouteth faint tidings of some gladder place.

It may be well for us in the Psalter to have these echoes of wailing over the silent land.

Think what Death is in itself. Without raiment, without money, we, our very selves, must pass the River. No sound from the street or market-place; no news of the day; no literature in any form to pass the time; no amusement to distract; no society to float us on from hour to hour; no excitement to colour the paleness of the landscape. All disguises stripped off; all prejudices annihilated; all errors refuted. However much luggage we may have accumulated by the way, all is taken from us at the Station, which is the starting-point from whence we must walk towards the City of the great King, crowned with light, or that other City, whose streets are full of misery.

[1] Psalm lxviii. 19. Ephes. iv. 9.
[2] Bishop Martensen, *Christian Dogmatics.*

Some forms of the modern doctrine of immortality remove the sharp line which severs sin from peace. They reject Redemption but cling to Eternal Life, taking half the message of the Crucified and Risen Lord. They proclaim a Heaven upon easy terms, the entrance into which is secured by the act of dying.

If the view of Death, which I have above indicated, be Scriptural, while firmly rejecting the doctrine of Purgatory, and the degrading superstitions which are connected with it, need we scruple to find a large measure of truth in the instinct which has led more than half of Christendom to use the 130th Psalm at funerals? It was observed at the obsequies of the great Hungarian patriot, Deak, a few months since, that of all that touching and solemn service the 'De profundis' was the most pathetic part. Certainly, we can well conceive that Psalm to speak the language of a soul moved down to a distance in strange depths,[1] full of a sense of sin—

> If Thou wilt keep iniquities, O Lord, who will stand?

yet assured of the pardon, the mercy that looses, though we be tied and bound with the chain of our sins.[2] And over all is that strange refrain, full of longing as of watchers looking for the break of dawn in some dark sky—

> More than watchers for the morning,
> Watching for the morning.[3]

[1] מִמַּעֲמַקִּים (mĭmăʸămākīm.)

[2] הַסְּלִיחָה (hăss'līchāh.)

[3] מְשֹׁמְרִים לַבֹּקֶר (mĭshōm'rīm lăbōkĕr.)
שֹׁמְרִים לַבֹּקֶר (shōm'rīm lăbōkĕr.)

The sum of the whole discussion is this. It is said that the whole tone of the Psalter about man after death, the chilling and miserable misgivings which are mingled with its loftiest presentiments, unfit it for being a distinctively Christian manual. To which it has been replied:—

I. That Judaism must have had that hope, or its latest developments could never have been so perfectly harmonised with its earlier rudiments.

Two general considerations have been suggested from the study of the Mosaic Books. (1) That Moses had peculiar reasons for reserve in his disclosures about the future state. (2) That the sanctions of immortality are not to be expected in the portion of Mosaism which consists of purely legal enactments. Indications of the idea of immortality have been traced through the earlier portion of the Old Testament—

(1) In its teaching about God.

(2) In its teaching about Man.

(3) In a great number of particular passages.

II. As to the alleged silence or denial in the Psalter of man's hope of Eternal Life, it has been shown (1) that the Psalter would be incomplete without expressions of the sadness which comes with the prospect of Death;—(2) that one peculiar aspect of the solemn mystery of Death, salutary even for Christians, is thus impressed upon our hearts and minds.

III. The general conclusion is, that the Witness of the Psalms to Christ and Christianity is not impaired by its tone in regard to death and immortality.

This conclusion is confirmed when we turn to those other Psalms which speak (1) of the Resurrection of our Lord, or (2) rise to the highest notes of triumphant union with God.

1. There is one among the subjectively Messianic Psalms which is specially predictive of Easter.

The Resurrection of Jesus is repeatedly spoken of as a direct fulfilment of the prophetic Scriptures.[1] Yet specific texts are few. The explanation is, that when the Spirit of Christ forewitnesses the sufferings which are to be referred to Messiah, and the glories subsequent to them (*τὰ εἰς Χριστὸν παθήματα καὶ τὰς μετὰ ταῦτα δόξας*)[2] the Resurrection is necessarily implied. It is the only bridge by which He can pass from such a death to such majesty and honour. But in the 16th Psalm we find a passage specifically applied to the Resurrection by St. Peter on the day of Pentecost, and by St. Paul at Antioch of Pisidia.[3] We may well regret that it does not form one of our Proper Psalms for Easter-day, and is not referred to in any of the Proper Lessons for that great Festival in the new Lectionary.

The argument which the Apostles draw is this. God's promise cannot fail. To Him whose voice we hear in the 16th Psalm, His pledge is this—

> Thou wilt not give Thy Holy One to see corruption.

With the Holy Spirit on our side, we need not fear to translate שַׁחַת (shāchăth) with the LXX, *διαφθορά*, corruption. The strain rises to a marvellous elevation—

[1] 1 Cor. xv. 4. St. Luke xxiv. 25, 27, 45, 46.

[2] 1 St. Peter i. 11.

[3] Acts ii. 24–32; xiii. 35–37.

Thou wilt make Me know the path of life.[1]

It is as when one journeys in an Alpine or Pyrenean valley. Looking up the long gorge the traveller sees the shadows beginning to gather upon the bases of the hills. But far up the sunlight lingers unfaded upon the snows so that from them a line of light seems to stretch on, world without end, into the infinite beyond. So, from the valley of the shadow of death, up the dark mountain, God shows His Son 'the way of life' stretching into the future. That the subject of the Psalm should not see corruption, this was the promise. But David saw corruption. His sepulchre was the proof that he knew the dishonour of the grave. Therefore the Psalm is Messianic, and predicts the Resurrection.

2. Other portions of Psalms there are which belong, not to our Lord, but to His sinful yet redeemed and believing people.

Such is the contrasted picture at the close of the 17th Psalm:—

They will be satisfied with sons, and will leave their plenty to their babes.

I in righteousness shall behold Thy face. I shall be satisfied in awaking with Thy likeness.

Such is the statement, at once awful and consolatory, of the 49th Psalm.

Like the sheep to Sh'ol have they been appointed. Death shall feed them.

The righteous shall have dominion over them at the morning.

And their form is for consuming, in Sh'ol which is their dwelling.

[1] אֹרַח חַיִּים (ōrăch chăyyīm.)

Surely God will redeem my soul from Sh'ol—for He will take me—[1]

the very word used of Enoch and Elijah.

Let us note, too, the words of the meditative Asaph in the 73rd Psalm :—

Thou shalt guide me with Thy counsel, and after to glory wilt Thou take me.

Who is to me in the heavens, and beside Thee there is none upon earth that I desire.

My heart and my flesh faileth.

The rock of my heart and my portion is God.

As we think of Psalms in connection with the blessed hope of Eternal Life, yet others and others crowd upon our memory. As we turn over the pages of the Psalter we associate with them calm sweet faces, from which, when our eyes see them next, the lines of pain and sorrow shall be smoothed out, and they shall look fairer and nobler than they ever did. From the cross, the stake, the faggot, the sick room, fragments of Psalms break upon our ears, set to the music of Easter. We turn to the 23rd and we think of Edward Irving, dying on that Sunday in December, 1834, murmuring again and again in Hebrew, יְהוָה רֹעִי. The 71st stands in our own Office for the Sick; it is the only Psalm with its antiphon preserved: 'O Saviour of the world! who by Thy Cross and precious Blood hast redeemed us, save us and help us.' The fifth verse of the 31st Psalm rises from saint after saint. It was spoken by Jesus first; then it came (as Dr. Kay has mentioned) from St. Stephen, St. Polycarp,

[1] יִקָּחֵנִי (yīkāchēnīy).

'My soul from touch of deadly doom
The Lord redeems—*He takes me Home.*'—Keble.

St. Basil, Epiphanius of Pavia, St. Bernard, St. Louis, Huss, Columbus, Luther, Melanchthon. It was, I may add, the last spoken on earth by Silvio Pellico. One day in January, 1854, he dictated these broken words: 'Adieu, sister! Adieu, brother! Adieu, dear benefactress! Yes, adieu! We all go to God. "In manus tuas, Domine, commendo spiritum meum."' A few instants after, he fell asleep. Why is it that saintly souls turn to them in affliction, and are soothed by them as if by the voice of Christ? That St. Jerome records how in that great mourning for Paula, Psalms were sung in Hebrew, Greek, Latin, and Syriac? That the solemn silence after Monica's departure was broken first by the cadence of a chanted Psalm? No book which was without the assurance of immortality could have cheated so many dying saints, and deceived so many generations of mourners. There is not a pall of darkness over the Psalms; no odour of the charnel-house exhales from them. The hopes of eternity trickle, like drops of light, from the pens of their writers. They come to us, like the breath of violets in a letter which reaches us from a land of sunshine.

Within the octave of Easter, one must add another word. Near Cathedrals or Churches which have fine peals of bells, there are points where we are used to listen for them at certain hours in our walks. But when the snow is falling heavily, the chimes come to us with a muffled sound. So, the Easter bells ever ringing in the Psalter may be muffled at times with the chilling thought that the hope of immortality in them is dim, indefinite, even denied.

If there are hours when such suggestions are too strong for us, let us turn to the Gospels and Lessons for the Easter season. In them, indeed, there is a kind of unity which we shall not find. If the Resurrection were a poem, it would have an artistic unity which the Gospels do not possess. If it were a fabrication, it would have a factitious unity, from which, by the admission of all, it is perfectly free. No mere lifeless harmony of regularly arranged facts, drawn up in the spirit of a Police Report, could be so true in the last result as the narratives which we possess. The Evangelists are lifted from time into eternity. The angels are not stiffly carved like the unmoving figures upon monuments. We have photographs, if we like to say so. But not photographs of statues, with their hard inflexible outlines. Not photographs of figures painfully *posed* for effect. Not photographs taken from a pictured landscape. There is the confusion of trees tossing in the winds—of waters wrinkled with their motion—of forms with flurried hair, and faces blurred with quivering lines and falling tears. But in spite of all this, or rather because of all this, we see the way of life stretching upward from the sepulchre, and are sure that Christ has trodden it. Strangely busy does Death seem to have been in the last week or two. Not only is there the usual record of the old dropping into the grave, the bright and young called away. We mourn one[1] of noble scholarship, high gifts, unselfish life, crowned by a

[1] Lord Lyttelton, whose death occurred a day or two before the delivery of this Lecture, almost on the eve of the Consecration of the Chapel of Keble College, with which he was so touchingly connected.

Christian faith—the chords of feeling and thought untuned for a season by their very delicacy and sensitiveness, to be harmonised again by the hand of the Maker of the instrument, where the truer and fuller life of the Redeemed allows none of that dejection to come over the soul, which is the portion of the purest and most holy here.

And as we turn back with these Easter thoughts, the 88th Psalm, the 'elegy of ancient Israel lamenting its exclusion from the light of God's Presence,' finds its meaning. It may begin with broken sobs; it may end with the word darkness.

> —Lover and friend hast Thou removed from me.
> My intimates are—Darkness !

But it is an interspace of darkness between two glorious gleams of light.

Wilt Thou do a wonder [פֶּלֶא Pĕlĕ] for the dead ?
Shall the shadowy spirits [רְפָאִים R'phāīm] rise up and praise Thee ?

Shall Thy mercy be recounted in the grave ?
Thy faithfulness in destruction ? [בַּאֲבַדּוֹן bāăvăddōn]
Shall be known in the darkness Thy wonder ?
And Thy righteousness in the land of forgetfulness ?

The question may wail from the depths. But hear what follows :—

And I, unto Thee, O Lord ! have cried,
And in the morning my prayer shall spring forward before Thee.

A streak of Easter is in the sky,

LECTURE IV.

The people which shall be created shall praise the Lord.

עַם נִבְרָא יְהַלֶּל־יָהּ

PSALM cii. 18.

'The Psalms may be called a prophetic manual of Christian Prayer.'—DEAN MILMAN.

LECTURE IV.

I ENTER, this morning, upon the second general Division of the subject proposed for our consideration in the present series of Lectures.

My contention is, that we may find, in the Book of Psalms, predelineations not only of the Person of Christ, but of Christianity; not only of Christ's Character, but of the Christian Character; not only of the Founder of the Church, but of the Church which He founded, of its worship and teaching. In whatever degree previsions subtle and manifold of a character not yet, in fact, matured—of the peculiar wants of an institution not yet existing—are miraculous, in that degree the Psalter involves a Mind foreknowing. It is a Miracle in writing. We have, on the one side, a literature possibly ranging through a thousand years—songs which are attributed to David, Solomon, Asaph, the Korahites, certain anonymous Israelites, and which are undoubtedly several hundred years older than the Christian era. We have, on the other side, the Character, the organised Community, the Worship, the Theology of us on whom the ends of the world are come. We find numerous traces of fitness to, and correspondence between, the one and the other. This correspondence leads us to conclude that the fitness was designed, and the

adaptation one of a conscious prevision, which moulded and framed for a higher end utterances that arose from a variety of occasional events. But if so, it follows that we have in the Book of Psalms a vast vaticination. And that vaticination is more convincing than if it were confined to isolated texts, and, 'as it were, premature allusions to particular facts and circumstances.'[1] It is a great standing Prophecy of the Gospel itself.

In tracing out the Christian Character in the Psalter, it will be observed that I am not now dealing with a merely moral ideal—such, for instance, as is presented to us in the picture of 'stainless chivalry' in the 15th Psalm, apart from any distinctively Christian application of it. This is presupposed. We deal with the lineaments of the *spiritual ideal* of *Christianised* humanity.

Let us look at the character of the Christian in its relation to God, to the Church, and to Self.

First, in its relation to *God*. Religion, for the Psalmists, is a present joy. The purest pleasure is in the exercise of the affections which have God for their object. The 36th Psalm may be taken as a specimen. Turning from the darkness of the unregenerate heart, David, the servant of the Lord, looks upon the objects which are most glorious and most beautiful in nature—the strong mountains, the great deep, the heavens—as shadows of God's beauty. He thinks of a joy as in the coolness and music of the River of God. God is at once a fountain and a light. There is neither thirst nor darkness for those who know Him.

The poetry of the Psalms has with justice been de-

[1] Dean Milman's Oxford Sermon on Jewish Prophecy.

scribed by Herder, and the description has been beautifully amplified by a living writer,[1] as 'a poetry of friendship between the spirit of man and the spirit of God.' The gods of the heathen are gods whom their votaries desire to pacify, but to keep at a respectful distance. In his very Hymn of Praise, the Psalmist of Eleusis speaks of them as beings who despise men,[2] and bestow with grudging the fatal gifts which we must endure, because those who offer them are stronger.[3] The instinct of the unsanctified heart, even under a dispensation of Grace, is pourtrayed in one of Shakespeare's most terrible but least observed touches. The dying Falstaff 'cried out, "God, God, God!" three or four times;' the wicked woman adds, 'Now I, to comfort him, bid him he should not think of God; I hoped there was no need to trouble himself with any such thoughts yet.' [4]

For such the Presence of God is simply terrible. Suppose that as we went out from Church one of us were suddenly taken ill, and that the physician said—'You are a doomed man, you have not many hours to live'—how would it be then? We know. It would seem as if, all our lives, we had been looking at objects through the sailor's night-glass, which, as it sweeps the horizon, inverts them upon the retina. Shadows and realities would change places. The things which hitherto seemed real would then resolve themselves into shadows. The things

[1] The present Dean of St. Paul's.

[2] Νήϊδες ἄνθρωποι, ἀφράδμονες.—Words of Demeter, 250.

[3] θεῶν μὲν δῶρα καὶ ἀχνύμενοί περ ἀνάγκῃ τετλάμεν ἄνθρωποι· ἐπὶ γὰρ ζυγὸς αὐχένι κεῖται.
Homeric Hymn εἰς Δημήτραν, 216, 217.

[4] *King Henry V.*, Act ii., Scene 3.

which had formerly appeared shadows would fix and condense themselves into the sternest reality. And, in that new world, all flooded by the eternal light, there would be, as a great Christian thinker has said, 'but two objects, God and our own souls.'

This reality of God and the soul is the conviction of the Psalmists. Psalm after Psalm is a monologue of the soul with God, or a dialogue between it and God. There is a distinction between meditation, however devout, and real prayer. In meditation God is present, but, so to speak, in the third person only. In prayer God is present, but present in the second person, the personal Thou corresponding to the personal I.[1] Bishop Ken's line,

> And thought to thought with Thee converse,

is the very expression of the spirit of the Psalms. Yet they are filled with a joy which is at once solemn and childlike. In spite of all their sighs and tears, for all their tender sympathy with the Passion of Christ, and with the sorrows of His people, 'the power of light lives inexhaustibly' in them. One only begins and ends with a sob.[2] In all the rest joy sparkles, if not on the crest of every wave, yet along the line of every tide. The superb contempt of Tacitus branded the religion of the Jews as 'tristis et sordida superstitio.'[3] He had never heard the music of the 'Lætatus sum.' He had none to tell him of the light of joy upon the face expressed by its opening word.[4]

[1] Bishop Martensen, *Christian Dogmatics*, p. 415.

[2] The last word of Psalm lxxxviii. is מַחְשָׁךְ.

[3] *Hist.* v. 5.

[4] שָׂמַחְתִּי 'A light of joy was in my face.' See Gesenius s.v., Psalm cxxii. 1.

An English Philosopher has spoken of the consolation which the hope of Heaven affords to the selfish. He has deliberately argued that Christian morality is marred by the fatal element of calculation which is interwoven with it. He admits that the saint may, indeed, have the pure love of God which belongs to finely-moulded spirits. But he asserts that such an one, without forfeiting Christian sanctity, may, with equal probability, be a mercenary who is bribed by the anticipation of a shadowy crown in the Utopia which is called Heaven. The truth which underlies this supposed objection to Christian morality has been vindicated and maintained by Christian moralists. 'It is undeniably true,' says Butler, 'that moral obligations would remain certain, though it were *not* certain what would, upon the whole, be the consequences of observing or violating them.'[1] The fine-spun morality of Mr. Mill may, on one side, affect the philosophy of Paley; it does not affect the philosophy of Psalmists. To many in this audience, Aristotle's picture of the Brave Man must be familiar. For him, more than others, life is golden and worth living. Therefore, when the hour which demands his death has struck, he faces his doom with a pathetic composure. He does not accept it cheerfully. Who knows the value of life half so well, who makes such noble use of it? He is not sustained by the anticipation of fame, nor comforted by the hope of Heaven; but simply for the sake of attaining that which is the true end in itself, he deliberately gives up all that is fairest and dearest.[2] And this is, probably, the

[1] Cf. Davison, *Discourses on Prophecy*, p. 125.

[2] *Ethic. Nicom.* ii. ix. 4. See Grant's *Ethics*, i. 242.

conception, which has been worked out in our own day by one of the strongest hands (though it be a woman's) that ever held the pencil of romance. Of its sublimity there can be no doubt, but it is marred by its conscious strength and cold self-satisfaction. Now, in the Psalms (as we saw last Sunday), immortality, to the Psalmists themselves at least, is the consciousness of the spirit,—feeling and knowing itself to be eternal, not in Spinoza's sense of that phrase, but because its deepest roots are in the Living Personal Being Who is Eternal, and from Whom it cannot be severed. It is, at least, based upon this, rather than upon a distinct objective Revelation. It is the germ of dogma rather than dogma fully made. It is a conviction, shaping itself toward and ready to coalesce with a Creed, rather than an actual article of a Creed. The Psalmists, therefore, are, from the nature of the case, free from this imputation of a mercenary adjustment of duty to reward. But their end-in-itself is not the abstract idea which shone, like the cold bright star in the grey sky of his transcendental world, before the haughty spirit of the Greek philosopher's *ἀνδρεῖος*. It is Law as God's Law, it is the Personal God Himself. Ancient philosophy had its infinite speculations on the *summum bonum*. 'They are a kind of Theology for the Pagans,' says Lord Bacon.[1] Here is that of the sententious and meditative Asaph: 'As for me, nearness to God to me is good.'[2]

[1] *De Aug. Scient.* vii. 1. Augustine quotes Varro as remarking that in his time there were 288 opinions on the *summum bonum*.

[2] דַּאֲבִי קִרְבַת אֱלֹהִים לִי טוֹב

ἐμοὶ δὲ τὸ προσκολλᾶσθαι τῷ Θεῷ ἀγαθόν ἐστι.—LXX.

'And I—that God is near
Is all my joy.'—Keble.

Psalm lxxiii. 28.

This high and distinctively Christian element of the spiritual ideal is brought out in the Psalms as in no other book of devotion.

2. As regards the relation of the soul to *God.* A deep sense of *sinfulness* is a second distinctive feature in the Psalms. Of such, I mean, as belong to us, and are destined for application to ourselves. And, conjoined with this, a deep sense of the peace and blessedness which flow into the hearts and souls of those who personally appropriate God's pardoning grace.

The first word of the Psalter, like that of the Sermon on the Mount, is a Beatitude. 'Blessings of the man that walketh not in the counsel of the ungodly.' The next Beatitude of the Psalter is that of him, whose sin is confessed, forgiven, subdued. It will be remembered how St. Paul mentions David as describing the declaration of blessedness of those whose iniquities are dismissed, and whose sins are veiled off from sight by one great act of amnesty.[1] Not without reason did Luther speak of this and three other Psalms as 'right Pauline Psalms.'[2] With yet deeper reason has the Church marked out the seven Penitential Psalms, as those in which the deepest sense of sin is combined with the profoundest sense of reconciliation.

Here we may well note the richness of the sacred language of the Old Testament in words which bear upon the great ultimate ideas of the religious life, as embodied in the Psalms. The 119th has lately been spoken of as 'not poetry at all, but simply a litany, a species of chap-

[1] λέγει τὸν μακαρισμὸν τοῦ ἀνθρώπου ᾧ κ.τ.λ. μακάριοι ὧν ἀφέθησαν . . . καὶ . . . ἐπεκαλύφθησαν. See Dr. Vaughan on Rom. iv. 6, 7.

[2] li., cxxx., cxliii.

let.'[1] Be it so. But verse after verse in the long and colourless distances of those 176 verses, with one exception,[2] rings the changes upon the *Law* of the Lord. There is a distinction between crimes, vices, sins. They are the objects of three sciences respectively, jurisprudence, ethics, Theology; and these sciences correspond to three representative races. The Hebrew could not express the strong lines of Roman jurisprudence, or the subtle distinctions of Greek ethics. Nay, for him the word conscience does not exist—it is the honour of the Greeks to have first used a special term to designate the conception. For the Hebrew it must be conveyed by the simpler and more sensuous *heart*, or by the more spiritual and elevated *rūăch*. But the language which is so poverty-stricken on the side of Earth is exuberant on the side of Heaven. 'The words crime and criminal,' says Joseph de Maistre, 'belong to every language; but sin and sinner belong exclusively to the vocabulary of Christian Revelation.'[3] At the beginning of the 32nd Psalm there are three words for the idea of sin, three for God's remedial acts. In the 51st one equivalent after another for sin and for pardon strikes upon the ear, is beaten into the heart and memory upon alternate pulsations, as the strain wails out its successive parallelisms.

The one great element of Christian character on the side of *Church Life* which is to be noted in this connection is the delicate equipoise and adjustment of the *rubrical* and *spiritual* elements in devotion.

[1] Keble, on the other hand, speaks of the 'direct, *lightning-like* force of the inspired sentences throughout the 119th Psalm.'—*The Psalter* (Oxford), Preface, p. ix.

[2] v. 122.

[3] *Les Soirées de St. Pétersbourg*, Tom. ii. 51.

Through the wide range of a religion which asserts its supremacy over the whole domain of human nature, the various constituents of that nature have a sphere of legitimate action. But there is also a point beyond which their exercise is an abuse or an usurpation. The Imagination, the Sentiment, the Reason, the Will, are appealed to by true religion: that which cannot exercise and satisfy all is not a religion which is truly Divine, because it is not truly Human.

The Will has its sphere of action in the region of Duty;—its abuse is self-righteousness, or the cold morality which Pelagianism engenders.

The Reason developes itself legitimately in speculation;—its abuse is heresy or rationalism.

The Sentiment appeals to those emotions without which religion can never achieve its loftiest triumphs. The tempered enthusiasm (of which St. Paul says 'whether we be beside ourselves, it is to God, or whether we be sober, it is for your cause'[1]) degenerates into fanaticism or mysticism.

The Imagination invents an earthly, or appropriates a heavenly, ceremonial. The highest and most heavenly form of ceremonial is the Sacrament. The abuse of the ceremonial or the Sacrament is formalism.

On the one hand, then, the religious character for which the Psalmists provide expression is not merely formal or ritualistic. The ceremony, or the sacrifice, is not the end in itself. On the other hand, their hearts and imaginations are tinged with the endless beauty, and drink long draughts from the unfathomable significance of their ritual. Lights and colours overflow from the ordinance and

[1] 2 Cor. v. 13.

sanctuary upon history, life, feeling, personal experience. The ceremonial is transfigured into thought, the thought into prayer. In the intense flame of their spirituality the ordinances of the law are taken at white heat. Its rubrics are made transparent.

Thus to note only a few instances. The Shepherd Psalm speaks of a Eucharistic gift: 'Thou preparest a table before me.' That is, the Divine Shepherd does that which in the law was appointed to be done with the table of shew bread.[1] A laver was appointed wherein Aaron and his sons were to wash their hands when they came near to the altar to minister.[2] God's priestly people were to do so in spiritual reality—'I will wash my hands in innocency.' David's spirit yearns after rest. It presents itself to him under the image of rest in the sanctuary.[3] The prayer, 'O send out Thy light and Thy truth,' is an allusion to the Urim and Thummim.[4] The supernatural splendour and beauty of the new-born people, who follow the great Priest, is represented under a ritual figure—בְּחַדְרֵי קֹדֶשׁ in the holy vestments, a Priest-King at the head of a sacramental host of priests.[5] Was one of the Psalmists struck by the tenacious life of the ordered ritual of his Church? He yearned for his prayer to be taken up into, and, as it were, incorporated with it. 'Let my prayer be set forth before thee as the incense.'[6]

[1] Psalm xxiii. 5. Cf. Exod. xl. 22, 23.

[2] Exod. xxx. 17, 21. Cf. Psalm xxxvi. 6.

[3] Psalm xxvii. 4.

[4] Psalm xliii. 3.

[5] Rosenmüller, *Scholia*, iii. 1666. Delitzsch, iii. 192, 193. Psalm cx. 3. The 'sore longing' for the courts of the Lord is rendered in the LXX by the very word which St. Paul uses of his spirit's longing after the 'house from heaven,' ἐπιποθοῦντες, 2 Cor. v. 2: cf. Psalm lxxxiv. 2: נִכְסְפָה. See Appendix. Note A.

[6] Psalm cxli. 2.

From this point of view, the Hebrew Psalmists were to their people as the hymnists are to those among us who love font, and altar, the graceful rite, the white-robed gathering, the soul-subduing Sacrament; they were as Ken, Crashaw, Herbert, Williams, Keble. They are the Hebrew *Church* poets.

Yet combined with this there is a sense of inadequacy and imperfection—nay a sacred scorn of ultimate trust in sacrifice and ritual as such.

There is too much a disposition on the part of many expositors to bring the spiritual and ethical elements in the Psalms into the sharpest contradiction with the rubrical and sacerdotal. There are somewhat morbid imaginations to which priesthood and priestcraft are convertible terms; for which there is a black Clerical International running through Judaism as well as through Catholic Christianity. It is an exaggeration to say that in A'Kempis there is no sacerdotalism; it is an exaggeration of the same stamp to assert that in the Psalter there is nothing but depreciation of sacrifice, of ritual, or of priest. The Psalm which proclaims the great Evangelical truth that 'the sacrifices of God are a broken spirit,' may 'soar' as high as it will, but it 'never roams' beyond the margin of God's appointed ordinances. The 116th Psalm expresses the purpose of the rescued soul by a resolve to receive the Paschal cup in memory of a great deliverance, in words which have always fitted themselves to the Christian Eucharist.[1] The Great Hallelujah closes with a call to sacrifice: 'Bind the sacrifice with cords.'[2] The 134th

[1] Psalm cxvi. 12, 13. [2] Psalm cxviii. 27.

Psalm, of which we shall have to speak again, is a beautiful call to praise, closing with a form of priestly Benediction. Still there is, no doubt, a pervading sense in the Psalter, that (to borrow eloquent words) 'the priest is an imperfect representative, with an imperfect sacrifice, in an imperfect sanctuary.'[1] This strain of thought is especially prominent in three Psalms.[2] The often repeated assertions that the 110th is the only Psalm of Messianic Priesthood, and that that Priesthood is never Aaronic in the Psalter, appear to be inaccurate. The 132nd is quite decisive on the point. Its last words of the Anointed One so mysteriously connected with Bethlehem, the successor of David, are these :—

But on Himself shall His crown flourish.[3]

Even Reuss asserts that 'the hopes which breathe through this Psalm are those which Theology calls Messianic.' So clear is it to him that the diadem here spoken of is that of a spiritual chief; that it represents the Theocratic power, and refers to Aaron's crown, glittering on the brow of Messiah; that he finds it necessary to close with this conjecture :— 'Might not the Psalm have been composed for a solemnity, presided over by a *Pontiff* invested at the same time with civil power, in consequence of glorious successes which appeared to ensure national independence?'[4] We may safely assert that the Anointed King in the 132nd Psalm wears also the Aaronic Priest's plate of gold (πέταλον,

[1] Perowne.

[2] See especially xl. 6, 7, l. 13, li. 6, 17.

[3] וְעָלָיו יָצִיץ נִזְרוֹ (v'ʿālāyv yātsīts nĭzrō). יָצִיץ Hiph. fut. יָצִיץ = to put forth blossoms, bring forth flowers. נֵזֶר = *Aaron's* crown, Exod. xxix. 6. ציץ, Exod. xxxix. xxviii. 36.

[4] *La Bible*, p. 384.

LXX) which shall not fade or fall, but put out flowers for ever.[1] All, therefore, that can truly be said is that, in the grandest and most often quoted Priestly Psalm, the figure of the Priest-King at God's right hand is not taken from the Aaronic Priesthood, but from the august and mysterious Melchisedek.

Thus the Psalmists were the *Evangelical* as well as the *Church* poets of the elder dispensation.

But it is of no small interest and instruction to remark how they dealt with the formalism that necessarily encrusted a ritual which, though divinely ordained, was so minute and so complicated. One thing is certain. They did not agitate for a revision of Leviticus.

There is one sect in Christendom, justly honoured for the philanthropy of its members. Its founders began with a horror of formalism. They would have no bells, no liturgy, no Sabbath, no stately Minster, for all the spiritual life is one long Sabbath until its sun goes down; and the Spirit Himself maketh intercession for us with groanings that cannot be uttered; and all the organs of every Minster fill the aisles in vain unless a softer and holier music is sounding in

> The upright heart and pure,

which God prefers before all Temples. Sublimely true! Yet we happen to have bodies as well as souls, imagination as well as reason; and we do not happen to be angels or spirits just yet. And so these worthy men, who began by hating formalism, come to be the most formal of the sons of men. We cannot get rid of sacer-

[1] Ἐξάνθησεν, LXX. See Dr. Kay, p. 424, and Reuss.

dotalism by deposing the ministry, or of formalism by eliminating forms. The Psalmists teach us that the true course is not to abolish, but to spiritualise.

We proceed to consider the Christian character in relation to *Self*, as delineated in the Psalms.

In arguments for Christianity drawn from the morality of the Gospel, great stress has justly been laid upon the thoroughness of our Saviour's teaching on the regulation of the thoughts.[1] It is a part of the Gospel which is distinctively Christian.

Experience shows us the dangers and the fascination of the region of thought. There is an inner world of sin. There the ambitious can surround himself with the images of a splendour and power which he can never attain. There a feeble hatred can exchange its pointless pen and blunted sarcasms for epigrams which make an enemy's face blanch and his nerves quiver; the *éloquence à l'escalier* of the dislike which is at once feeble and bitter. There the voluptuous can scent the *bouquet* of the wine of sin, without the vulgarities and disappointments which are the portion of those who drain the cup to its burning lees. That which we look upon as the first deadly sin of a particular kind is often not the hundredth. In the terrible chronology of sin, we should date from the conception, not from the nativity. And the night is the season when such temptations especially occur. 'The mind is turned in on itself, and its true character revealed.'[2]

Nox conscia novit.

[1] Paley's *Evidences*, Part II., chap. ii. § ii. [2] Mr. Alexander Knox.

Hence in a manual like the Psalms night *must* constantly be mentioned.[1] 'It is a great chapter,' wrote Joseph de Maistre, 'to which David often recurs.' On the one hand the Spirit of Holiness whispers His finest tones under the veil of its august silence; on the other,

Transgression's oracle saith, 'Within my heart.'[2]

Outside there may be piercing light; within, there is a closely guarded spot where I can think and do as I will.' The characteristic of the wicked is,

He deviseth mischief upon his bed.

Our nights are spiritual tests, perhaps truer and subtler than our days. The deepest prayer for purity which the Minister of God is taught by the Church to utter is, 'Almighty God! unto whom all hearts be open' (*cui omne cor loquitur*) 'cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit.' Is even *that* more unequivocally a prayer referring to one of the most distinct claims of our Lord over our souls, than such verses as these in the Psalms:—

'Behold! thou desirest truth in the inward parts. . . . Create in me a clean heart, O God! . . . Search me, O God, and try my heart: know me, and try my thoughts.'

The ideal of the spiritual character in the Psalter is crowned by other traits which are, if possible, still more marvellously in advance of their day.

Such are 'the broken spirit; the broken and contrite heart.' Such, above all, the character painted in that perfect miniature, the 131st Psalm. It is the abnegation

[1] iv. 4, xvii. 3, xlii. 2, 8, cxix. 52, lxxvii. 3, 6. [2] xxxvi. 1.

of pride in its secret springs, in its visible expression, in its sphere of action. The lines of Keble,

> The common round, the *trivial task*,
> Will furnish all I ought to ask,

are but the translation of

> Neither do I exercise myself in great matters.

He has diligently lulled the disquietudes and levelled the aspirations of the proud yet grovelling human heart, and conformed it to the type of a little child. The Psalm remained. It was like a string of a Christian 'Lyra Innocentium' placed among its chords out of due season, silent until Christ gave it utterance by setting a little child in the midst, and saying, 'except ye be converted, and become like little children.' Its undying echoes are awakened whenever the Baptismal Gospel is read beside a font. By whomsoever composed, from whatever heart this 'Song of the Upgoings' may first have issued, it is equally ours. It may have been, as modern critics incline to think, a strain of pilgrims, content to be left alone, happy enough in seeing Jerusalem. It may have been a Psalm of David, first uttered when he was heart-sick under misrepresentation. But Augustine's words are equally true:—'This should be received not as the voice of one man singing, but as the voice of all who are in the Body of Christ. This Temple of God, the Body of Christ, the congregation of the faithful, has one voice. It is as it were one man who chanteth in the Psalms.'

It would be easy, taking up the image of saintliness in the Beatitudes, to show that each line has its anticipation

in the Psalms.[1] But enough has been said to indicate how strong is the witness of the Psalter to that peculiar *character* which is one element of Christianity. It is a character (1) as regards *God*—finding its joy in Him. (2) As regards the *Church*—using and prizing forms and ordinances without resting in them. (3) As regards *Self*—combining a sense of sinfulness with a consciousness of reconciliation—full at once of a conviction of unworthiness and of a yearning for inward purity—exhibiting gentleness, childlike humility, and all the graces of the Beatitudes.

III.

Our estimate of the marvellous guidance at work in the provision of, and provision for, the Christian character is heightened, when we consider the fitness of the various experiences of David to suit the various phases of the Christian life. Those experiences 'were in a manner necessary, that he might become,' as Edward Irving once wrote, 'the full-orbed man needed to utter every form of spiritual feeling.'

David's story, in its spiritual aspect, may be looked upon as being traversed by four great lines of division.

(1) We have a young existence, pervaded by a certain consciousness of innocence, with a clinging trust in God, and a something of chivalrous generosity, very rare in his age and country. In the Psalms of this period we may expect to find images taken from battle, or from un-

[1] See Appendix. Note B.

faded reminiscences of the shepherd's work. (2) Between his accession to the throne, and the period when his great sin darkened his soul and led to shame and misery in his family, he is a king who forgets not that he is royal.[1] (3) From David's fall to his flight before Absalom, a change occurs which has been well likened to St. Peter's.[2] (4) This is closed by the last period. The landscape which lies around him is now steeped in the quiet of life's sunset and the not unmixed sadness of a bright autumnal evening. To this period the 139th Psalm has not unnaturally been referred.[3] There is not about it the exuberant joy of innocence, or the confidence of strength, or the agony of penitence, but thoughtful humility and self-knowledge.

Even in David's Psalms, then, the whole range of Christian life, along the whole extent of its most varied phases, is provided for. Christians walking in something of the freshness of Baptismal grace; Christians fallen into sin, and waking from the brief transport to the agony and self-degradation; accepted penitents, calmed and soothed; all find their appropriate music in 'this lyre of sweetest change,' struck, not indeed by all 'passion,' but by an experience which comprises the rudimentary forms and outlines of all possible experience.

These strains of prayer or praise spring freely from the stock of David's life, and are coloured in some degree by the soil in which their roots are plunged. Yet they are not exclusively the record of one life or of one spirit. We

[1] See Psalm ci. [2] St. Luke xxii. 32.

[3] I am quite aware, however, of the marked differences in *style* between this Psalm and David's compositions.

know the names of the shapes that move across the stage of that fevered life; Saul, Doeg, Ahitophel, Shimei, Joab, and the rest. Yet they are not mentioned. 'Something sealed his lips.' Some restraining influence was at work as effectually as if a voice had said—'These Psalms are to be sung in centuries inconceivably distant. They are to be used at funerals grander than Abner's; in temples vaster than your imagination has dreamed of. They are to be set to music such as you have never heard, under skies upon which you have never looked. They are to be the heritage of man wherever there is sin or sorrow; wherever there is a sigh of penitence, or a voice of yearning, offered up to God. Keep them free, therefore, from that which is merely local and personal.' To take an example. It has been well pointed out by an eloquent writer, that one day of David's life has been more fully chronicled than any other day in the Bible[1]—the day when he halted after Shimei's curses, and the King and all the people rested, weary and heart-sick.[2] The next morning 'David arose, and all the people that were with him; by the morning-light there lacked not one of them that was not gone over Jordan.'[3] To that night, in all probability, belongs the Fourth, to that morning the Third, Psalm. Yet, while those Psalms arose from the occasion, while there are utterances in them which penetrate into and twine round the great predicted Life, they suit every Christian generation.

This characteristic of the Psalter is naturally, from their

[1] 2 Sam. xv. 13.
[2] 2 Sam. xvi. 14.
[3] 2 Sam. xvii. 22.

point of view, pressed as an argument against the Davidic origin of the Psalms, by those who reject this witness to Christianity in them. 'We may say without contradiction,' says the celebrated foreign critic already so often quoted, 'that there is not in these pieces (the 3rd and 4th Psalms) the most distant allusion to the facts supposed to be indicated; not a proper name of person or place to recall them. Conceive a king, chased from his capital by his own son, finding only the pale and insignificant phrase, "Lord! how are they increased that trouble me," to paint a situation so tragic. Of the rebellious son; of the treason of his officers; of the flight of the dethroned king; of the picturesque and striking details which we know from history, not one single word.'[1] Strange, certainly, and unaccountable, if a great royal poet were working off his emotions in measured words, or elaborating a lyrical ode for the admiration of posterity. Not strange, if the Master of the human soul, who uses it not as a dead and passive instrument, but freely, directed and moulded David's spirit for a higher purpose.

It will add force to our argument if we dwell upon the rareness and preciousness of the gift which Christianity has inherited in the Psalter.

Each great race, which has played a conspicuous part in the history of the world, has possessed a peculiar characteristic, and left behind it a legacy in writing, appropriate to that characteristic.

The peculiarity of the Hebrew race was not literary genius. It so happens that the two greatest fathers of the

[1] Reuss, *La Bible*, p. 50.

Western Church have fearlessly left us their testimony on this subject. St. Augustine tells us that in his pride he resolved to study the Scriptures, that he might see of what sort they were. His conclusion was, 'that Scripture was unworthy to be compared with the majesty of Tully.' The other, as inferior to St. Augustine in genius as he was superior in learning—St. Jerome—devoted himself to Hebrew studies, partly for the purpose of quelling the passionate fires of youth by the restraints of an austere discipline. Under the tutorship of a Hebrew Christian, he was constrained to compare the flowing eloquence, the point, the gravity, the softness of one or other of the Roman orators, with pages on which were written the uncouth letters of a strange alphabet, and the haunting sound of words which he vividly describes as 'stridentia anhelantiaque verba.' But the great spirit of Augustine afterwards spoke of the Scripture which he had once contemned as his chaste enjoyment, honeyed with heaven's manna and luminous with its light. And as Jerome looked down the vistas of Law and Prophecy, he began to see spaces, broadening into golden distances such as had never been opened by the genius of Roman literature. He tells us, in his own words, that 'from the bitter seed of these studies he continues to derive abiding harvests of exquisite fruit.'

The great characteristic of the Hebrew, after all, was not an endowment of genius, but a gift of grace. It was summed up in the grand words that came of old pealing out from the oracle in the mountain, 'Ye shall be unto Me a kingdom of priests, and an holy nation.'

The Hebrew race left behind it a written legacy cor-

responding to this characteristic. And of that volume the portion which in some respects is the most absolutely *unique* is that which the Jews with a true instinct call סֵפֶר תְּהִלִּם.

For, if we measure the value of products by their rarity, then prayers are the most precious of all products. The barbarism of the Hebrew people was one of the favourite topics of the last century: it is not unheard of now. Be it so. Yet the prayers of these barbarians are reasonable, profound, pathetic, interesting, sublime. At times they bring tears to our eyes. At times they lift us from the earth. True prayers are not compositions. They are not rhapsodies. But they are effusions. There are only two uninspired utterances of devotion which can compete with the Psalms in universality of use, in depth and extent of effect. Of these the 'Te Deum' has, by a sort of instinct, been said to be *improvised* by Ambrose and Augustine. The other is the wonderful anthem or sequence—'Mediâ Vitâ'—so often mistaken for a Psalm or text. It came from the heart of Notker, as he watched the samphire gatherers at 'their dreadful trade' on the cliffs of St. Gall. As the dirge rose before his soul, it moulded itself round a form of the Trisagion. In speaking of the rareness of prayers as a product, I must draw a distinction. In the places of worship of our Separatist Protestant brethren in this country, the gift of prayer is exercised without the trammel, as it is supposed to be, of a book. When we pass into Scotland, we come to a land in whose parish churches prayers which are called extemporaneous are offered up publicly every Sunday. Who doubts

that they are sincerely offered, with pure lips and from holy hearts, through the one Mediator, and have brought blessings upon millions of souls? But, viewed as words to be employed by men, they have died away as they floated out of the Church, and left no traces behind. Is there a single prayer which has been used in these communions that has found its way into the hearts of men? In our own land the press teems with manuals of devotion. But, after meeting a temporary demand, they are left upon the publisher's shelf. To-day they are, and to-morrow are cast into the oven. Parliament, Prelates, Convocations, Synods, may order forms of prayer. They may get speeches to be spoken upward by people on their knees. They may obtain a juxtaposition in space of curiously-tesselated pieces of Bible or Prayer Book. But when I speak of the rareness and preciousness of prayers, I mean such prayers as combine three conditions—permanence, capability of being really prayed, and universality. Such prayers Primates and Senates can no more command than they can order a new Cologne Cathedral, or another Epic Poem.

For, the prayers which we now contemplate are those which have come from some individual spirit, but from him have passed into the sanctuary, leaving echoes there that never cease to reverberate; and which from the sanctuary again have been wafted like seeds on the wings of every wind. Prayers, which, when once they have been learned, mingle with the memory in other years like the music of a nursery song;—prayers, which like some mysterious vestment fit every human soul in the attitude of suppli-

cation;—prayers for every time, place, circumstance; for the bridal and the grave, the storm and the battle, the king and the peasant, the harlot sobbing on her knees on the penitentiary floor, and the saint looking through the lifted portals into the city of God; from the solitary soul on the Hospital stretcher, and the thousands crowded in the great Minster;—prayers for the seasons when the Church looks upon the Crucified, and for those when He bursts the bars of the tomb, and ascends to His Father's Throne. Such prayers the world has never seen but once.

Thus, in the Psalms, we have a Prophetic Manual of Prayer, providentially prepared for the peculiarities of that character with which God intended to gladden the earth. In Egypt, the traveller is amazed, as he notes, in the awful silence of sepulchres whose walls were covered with paintings in the remotest centuries, the pictured type of features startlingly resembling those which he has seen in the busy throng immediately before. The features and face of the soul which we see delineated in the Psalter are of the same permanent and unchanging type as those of all the children of God who are now living upon earth. No wonder that Psalmists speak of 'a generation to come,'

> A people to be created which shall praise the Lord;
> A seed to serve Him;
> A people that shall be born.[1]

One practical thought may be briefly suggested in conclusion.

'The rank and quality of the religious frame,' it has

[1] Psalm cii. 18; xxii. 30, 31.

been said by a distinguished statesman, 'may in general be tested, at least negatively, by the height of its relish for the Psalms.' They may, indeed, be made to form a delicate spiritual thermometer, exquisitely sensitive to the atmosphere of our inner life. We have the Psalms, and repeat them, in the College Chapel, in the Parish Church, sometimes with the elevating accessories of Cathedral worship, sometimes

Where no organ's peal
Invests the stern and naked prayer.

If we have no sympathy with their tenderness or severity, their penitence or joy, their words of prediction or invitations to prayer;—if all their sighs for Passiontide and their songs for Easter touch no responsive chords in our souls;—if the Divine Hero of the Messianic Psalms speaks to us from the Cross and from the Throne, and we are deaf alike to His pathos and His majesty;—then we may doubt whether our character is moulded after the type of saints, whether all is well with us. More than fifty generations of Christian believers bear witness that, when we sing the Psalms with fair weather in the soul, we still hear sweet voices from distant hills, and the soft sighing of an eternal sea that flows towards the spot on which we stand.[1]

[1] See Appendix. Note C.

LECTURE V.

His foundation is in the holy mountains.

Glorious things are spoken of thee, O city of God.

PSALM lxxxvii. 1, 3.

LECTURE V.

We were occupied last Sunday morning with the predelineation of the *Christian Character* in the Book of Psalms.

But the Bible does not only speak of individual souls. Our Lord came to gather His elect into a community. That community, as I shall contemplate it through this Lecture, is one that is marked out by the characteristics which have been so firmly drawn by the hand of Pearson. (1) One Lord, (2) one Spirit, (3) one Faith, (4) one Baptism of the New Birth, (5) one Sacramental Bread and Cup, (6) one Hope, (7) the lines of one great Organisation. These are the notes of that community which is known historically as the Catholic Church.

When some great and noble Church was to be built in the Middle Ages, the simple legends of the time often tell us that, after long meditation, the plan was projected before some gifted sleeper's vision in lines of light, or found traced in dew upon the sward from which the fabric was to rise. Can we trace such anticipated outlines in the Songs of Israel? Do we find the spiritual fabric, the Church of Christ, thus prepared for in the Psalter?

The images under which the Church is described in the Psalms are principally three. (1) It is a City, Sion or Jerusalem. (2) It is a Kingdom. (3) It is a Bride.

The Church is a *City*.

And here we may well begin by studying the Psalm from which the text is taken. We may justly say with Augustine, that it is 'brevis numero verborum, magnus pondere sententiarum,' and exclaim when we have read it, 'In small bulk great heart.'

There is a curious contrast between the spirit in which this Psalm is criticised by an eminent modern scholar, and the deep insight with which an ancient Father pierced into its meaning. 'This little piece,' writes the critic, 'is only a fragment—the beginning and end are wanting. In fact, the first line in our translation does not join on very well to that which follows. Its literal signification is

His foundation on the holy hills.

Critics have been authorised in concluding that it is only the second part of a distich, in which the Psalmist had been speaking of the Holy City which God had founded.' We may be tempted to think that there are critical scholars to whom

A fine and microscopic sight was given
To inspect a mite—not comprehend a heaven.

How much more justly and truly, with all his ignorance of Hebrew, the great Augustine—"'Fundamenta ejus in montibus sanctis.'[1] Whose foundations? No doubt they are the

[1] St. August. Enarrat. in Psalm. lxxxiii.

foundations of some city. Therefore that citizen, filled with the Holy Spirit, and revolving inly much of the true love and deep heart-desire of that City, as if meditating more in his soul, broke out thus—'Fundamenta ejus,' as if he had already said somewhat of her. How, had he said nothing of her, who in the deep language of his heart had never kept silence of her? But, as I have said, having given birth to many a thought concerning that City in silence within his soul, now as he cried to God, he burst forth also to the ears of men—Fundamenta ejus in montibus sanctis." This view of the first verse, given by Augustine, is not without its defenders among eminent Hebrew scholars. Thus Rosenmüller translates it: 'Her foundation,' *i.e.* Sion's. And he explains the *masculine* suffix by saying that the name *Sion*, though *feminine* in signification is *masculine* in termination; and the suffix in יְסוּדָתוֹ (y'sūdāthō), as in many other instances, points to the subsequent noun, Sion, not to God, the antecedent understood. But, even if Augustine's construction be based upon a grammatical inaccuracy, he grasps the real idea of the Psalm. For here (as in the 46th and 48th Psalms) we have עִיר (yīr) a City of God, enclosed and fenced, situated on the mountains, with strong foundations. This implies elevation, glory, strength, organisation. The gates point to a place of justice, a forum for strangers or guests, courts for trial and conversation. Let it be noted how over against this 'strong City' stands another 'strong City' in the Psalms :—

Who will bring me into the City of strength ? [1]

[1] Psalm lx. 9–10, cviii. 9, 10. Cf. lv. 10–14.

how in the later strains of prophecy down to the Apocalypse, the destruction of a strong City is one great theme of joy ; [1]—how 'of every revelation since Abraham's time, a City is part.'[2] Promises weighty and glorious (נִכְבָּדוֹת nĭk'bādōth[3]—the origin, probably, of St. Paul's *βάρος δόξης*)[4] are spoken of the City of God. Rahab, Babylon, Tyre, Philistia, Cush, are mentioned by God, as among the number of those who know Him and His Christ. A mysterious voice cries out, as a registration of nations goes on in long succession—'This man was born there.' Then the Poet himself takes up the strain :—

And to Sion it shall be said, 'A man and a man were born in her.
And He shall stablish her—the Most High—
The Lord shall count in writing down the nations,
This one was born there.'

'A man and a man,' *i.e.* many a man, was born in her; men of every race, all written in the catalogue of citizens, each citizen enrolled by an act of new birth. The least poetical of commentators [5] exclaims, 'læta et hilara omnia in hâc urbe.'

Here then the City of God stands out in her strength, elevation, and glory, spoken to (or possibly 'bespoken') with promises of exceeding weight. She becomes the centre of some strange and resistless attraction. The most hostile and remote nations seek to be enrolled among her citizens. A thrill of exultation runs through

[1] Isaiah xxvi. 5, xxiv. 10, xxv. 2. Apoc. xix. 6, 7.

[2] Edward Irving on 'Unfulfilled Prophecy' in *The Morning Watch.*

[3] Niphil of כָּבֵד = to be pressed, heavy.

[4] 2 Cor. iv. 17.

[5] Rosenmüller.

the Psalmist's style. The words become obscure from the transport which possesses them, but their general meaning is obvious. His heart overflows with joy, and warbles like those fountain-springs whose name in Hebrew[1] is derived from their being 'the glistening eyes of solitude.'[2] This Psalm establishes *Sion* as the word for the Church in the language of Prophets and Psalmists.

Along with the image of the Church, one of her attributes is here powerfully described. This Psalm represents Sion from a point of view which is in startling contrast to Jewish isolation. 'Lo, the people shall dwell alone,' said the Seer of old, 'and shall not be counted among the nations.' Israel inhabited a sacred country, the spiritual centre of the world. Well might our Lord say of the Vineyard that the Householder *φραγμὸν αὐτῷ περιέθηκεν*,[3] drew a hedge round about it. It was 'hedged off' from the rest of the world, morally, spiritually, socially, by its peculiar institutions, by the incommunicable hope of its people, by much that was worst, and much that was best in them. A thought which is now familiar to us, the kinship of all the sons of men, the brotherhood of the nations, wakened an outburst of applause even in the Roman theatre. But this thought was long unfamiliar to the Jewish people. There existed no command for them to bring other nations into the pale of their own religion. Our Lord, indeed, seems to speak of the attempt as arising from self-will. 'Ye compass sea and land to make one proselyte.'[4] No doubt later Prophets tell of a marvellous

[1] עֵין (ʿăyĭn).
[2] Appendix. Note A.
[3] St. Matt. xxi. 33.
[4] St. Matt. xxiii. 15.

attraction which turns the full tide of humanity to Sion. 'All nations shall flow unto it.' [1] It is not a compression like that of a mailed grasp; it is the magnetic drawing of love. The 87th Psalm marks a turning-point in Revelation. It stands absolutely alone up to its own time, and, indeed, it may almost be said, even afterwards, in one important particular. It shows that the unification of nations is to be effected by the welding power of a spiritual influence hitherto unknown. And it becomes more remarkable if we attribute it to the times of Hezekiah, and (with the inscription) to the sons of Korah. 'The Korahite author of the Psalm, himself a chief singer in the sanctuary,' writes the Bishop of Lincoln, 'does not grudge the admission of foreign nations into its sacred choir, but with generous and large-hearted sympathy rejoices in the prospect.' It was from this Psalm that the Jews learned to teach—'A stranger who becomes a proselyte is like a little child that is newly born.' It is important to observe that our Lord was developing its central thought when He said, 'Except a man be born again, he cannot *see* the kingdom of God. . . Except a man be born again, of water and the Spirit, he cannot enter into the kingdom of God.' [2]

And thus the Psalmist here touches one distinctive peculiarity of the Christian Church. This is a great Missionary Psalm. St. Luke had it in his mind in the list of nations mentioned upon the day of Pentecost in the 2nd chapter of Acts. It has been conjectured, with much probability, that it is something like the latent principle of

[1] Isaiah ii. 2, 3. [2] St. John iii. 3–5.

arrangement round which the whole book of Acts is moulded. This is the distinction between the Church and the communities of other religions. Much is said, for instance, of the beauty and liberality of the Indian systems. The eye of him who enters the Parsee burial-ground at Bombay is struck by the triple coil in the white cotton girdle of the Parsee. The stranger looks at it enquiringly, and the wearer tells him that 'it is a symbol to remind every one who bears it, every hour of the day to aim at pure thoughts, good words, holy deeds.' But a man must be born a Parsee or a Brahmin. The devotee knows of no new birth by which a stranger can be brought within his fold. Neither religion can make proselytes.[1] 'Nothing,' says De Maistre, 'strikes me more than the vast ideas of the Psalmists in matters of religion. The religion which they professed, though locked up in a narrow point of the globe, was distinguished by a marked disposition and tendency to universality.'

Thus 'the City' stands out in the Psalms as the type of the Church in her objectivity. Sometimes the City is termed Sion, sometimes Jerusalem. Many of the ancient Fathers drew a very beautiful distinction between the two names, holding that Sion was the standing type of the Church Militant, Jerusalem of the Church Triumphant. No doubt this distinction gives an admirable fulness of meaning to many passages, but it has been shown—and by none more cogently than by Dr. Neale—that it is a key which often fails.[2] As Messiah is termed David, so His

[1] Prof. Monier Williams's Letter to the *Times*, February 1876.

[2] See Psalm cxxxvii. 3, 5, 7, lxxix. 1, where Jerusalem *must* mean the literal city, or the Church Militant.

visible and organised polity on earth is called by the old names of Sion and Jerusalem. The New Testament leads the way in this application. 'Ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem.' 'I looked, and lo! a Lamb stood on the Mount Sion.' [1]

The commentary of Calvin upon the 48th Psalm, which has received the highest praise from Jackson, brings out the prophetic type of the Church with much clearness. 'The Prophet,' says Calvin, 'commends the situation and beauty of Jerusalem. "Walk about Sion, mark ye well her bulwarks, consider her palaces." Estimate them according to their dignity. So it will be seen that the City is Divinely elected. But the Prophet, by marking as a definite end that the beauty and splendour of the Holy City should be related to posterity, seems tacitly to hint that a time was one day coming when these glories would no longer be seen. Why tell of that which was before every one's eyes? For,—though he had spoken of "God establishing Sion for ever,"—now he hints that this perpetuation was only to be until the time of the renovation of the Church. We, we are that posterity, that "generation following," of whom it is said, 'Mark well her bulwarks, consider her palaces, that ye may tell it to the generations following.' [2]

The Church is also spoken of in the Psalter as a *Kingdom*, and the Psalms of the Kingdom are the Psalms of Christ as King. Of these the 72nd Psalm is the prin-

[1] Heb. xii. 22, Apoc. xiv. 1.

[2] Jackson's *Works*, viii. 450. Calvinus in Ps. xlviii. 12.

cipal. All which we read in it points to Solomon as its author; the rich images from nature, the mention of Sheba and Tarshish, the prominence of peace as a blessing. 'In any other than the Christian sense,' wrote Mr. Coleridge, 'it would be a specimen of more than Persian or Mogul hyperbole and bombast, of which there is no other instance in Scripture.'[1] If the type of that glorious Kingdom were originally taken from Israel, it was miserably marred and broken. The fulfilment is in the Church as the Kingdom of Christ. M. Guizot has been aptly quoted, in illustration of the character of the King and kingdom as painted in the Psalm. 'Through all the differences and contests of the modern world, a deep and dominant unity lies in its moral life as in its destinies. Let us call it *Christianity*. This great fact has produced the formation of a public law, the essential maxims of which are few in number. Among the principal of these is the following:—Peace is the normal condition of nations and governments. War is an exceptional fact which requires a distinct justification.'[2]

But that which is most to our present purpose is to observe what is directly involved in the notion of the Church as a Kingdom. The people of the New Birth by the Messiah are not destined to remain in isolation. An institution is prepared for their reception. That institution is not merely a school with a set of accidental teachers. It is not merely 'a method' of piety remarkable for 'its sweet reasonableness.' It is an organised

[1] Coleridge, *Miscellanies*, p. 207.

[2] Guizot, *Memoirs of his own Time*, vol. iv., quoted by Dr. Kay, *The Psalms*, pp. 227, 228.

body, in which the redeemed are knit together; it is a community, ordered by social laws and defined subordinations, in which each subject has his own place. Above all, it is guided and directed by one royal Will and purpose, which pervades and animates the whole. It is a Kingdom, not a democracy or a school. From the very nature of the case, it must in some respects present the appearance of an earthly institution. The truths which are seen by philosophers 'dwelling apart in their transcendental world' may content themselves with that realm of shadows. But the Truth of God is not satisfied with so little. It will take visible possession of the world. The Kingdom which the Psalms mention so often, and which our Lord claims for His own, is David's kingdom perfected and idealised; all its earthly grossness ennobled and transformed; in the world, though not of it—not so hidden in God as to be absolutely invisible to men.[1]

This would appear to be the opportunity for considering the bearing upon the Christian Church, and the place in it, of the references to the sacred history of the people of God which occur in many Psalms, and occupy entirely three of great length.[2] Are we to grudge their privilege to these divine songs? Are we to consider them out of place and superannuated in the Church of Christ? Before answering this question in the negative, let two considerations be weighed.

1. History is the fullest field upon which the human intellect can trace the workings of Personality. An historical Revelation is the correlative of a Personal

[1] See Riggenbach, *Vie de Jésus*, p 276. [2] lxxviii., cv., cvi.

God. Those who once accept the Personality of God are generally disposed to look for that which has been well called 'a history within history, in which the acts of man are as a transparent medium through which we may see the workings of the Will of God.' The Old Testament is the history of an election, leading on to the more sacred history of Christ. It is thus a record which exactly inverts Mythology. 'Mythology is the fancy of Man ascending to God. The Bible history is the history of God descending to Man.'[1] Such a history must be a miraculous history, and the people with whom it is mainly concerned must be a miraculous people. For the natural course of things gives occasionally a man of great goodness and even holiness. The human spirit in its development finds some marvellous voice of almost prophetic power. But such men appear with intervals of centuries between their lives. But, along the whole mountain-line of Bible history, there stands out a succession of peaks on which—as travellers relate of the Himalayas—there is the gleaming of a dawn before the dawn, even when the stars are still in the dark-grey vault above and the earth below is wrapped in shadows. Such early-lighted points are Abraham, Isaac, Jacob—Sinai, Egypt—David's kingdom—Solomon's Temple. The old songs on these subjects are set to the music of the new. The history is marked by words which are typical and predictive, which pass with a fixed significance into a spiritual language, which cannot be expressed without them, or interpreted without understanding them. Prophet, Priest, and King, point on to

[1] Bishop Martensen, *Christian Dogmatics.*

Christ. The Temple not made with hands, the Heavenly Jerusalem, the Catholic Church, hover above the lines which pass before our eyes. The facts and the history are Jewish; but there is a typical in the factual. The prophecy rises like a silver column from the fountain of the history. The feeling of Christians is that which was expressed by Mr. Coleridge to an honoured Israelite friend. 'Could I but make you feel what grandeur, what magnificence, what an everlasting significance and import Christianity gives to every fact of your national history!'[1] A book, therefore, like the Psalms, if it be Divinely prearranged, will naturally allow a considerable space for the facts of the history of the elder dispensation. Let us instance the 114th Psalm. The mere critic, from his point of view, may content himself with tracing its merely national application. He will expand Rosenmüller's argument. 'A brief narrative of the principal Miracles which God wrought when He brought up the Hebrews from Egypt into the land of Canaan. A Paschal Psalm, sung with the 113th before the Paschal Supper, as the Psalms from the 115th to the 118th were sung after it. It is excellently adapted for the purposes of that festivity.' But, those who have seen the element in Jewish history to which we have just adverted have found a more Christian and spiritual significance in the Psalm. In the *Purgatorio* of Dante, that great and thoughtful poet places 'In exitu Israel ex Ægypto' in the mouth of the spirits who see the shores of heaven from their bark; and a passage is cited from one of Dante's prose writings which showed

[1] *Miscellaneous Pieces*, p. 211.

that he read the 114th Psalm as the voice of thrilling joy, fitted for the lips of all who are emancipated from the bondage of sin, and therefore especially of those who, delivered from the bondage of the flesh, are passing into rest.[1]

A further reason for the retention of Jewish words and ideas in the book which was destined to be the great Manual of the Christian Church, may be gathered from a study of some passages in St. Paul's Epistles more especially.

The Jewish dispensation had been moulded and formed by the wisdom which knew what was in man. There was much in it which was beautiful and captivating, and which addressed itself to the best parts of human nature. 'The raciness of Old Testament piety,' writes Mr. Alexander Knox, 'especially in the inimitable and ever-blooming Psalms; upbraiding our Christian chilliness with a warmth which few even pretend to rival, and a happiness which in some modern divines it has been a principle to discard; all this implied a system of things, and an instrumentality very unlikely to be wholly set aside. We must resolve St. Paul's concern [for the dissolution of Judaism] into some sense of its worth and benefit. His language on this has been the wonder of the Christian Church. Much passed through his mind of Jewish history, celebrations, prospects. The melancholy reverse of all that the Old Testament describes, and the Psalms exemplify, of God's own people filling God's own House with voices of joy, lowered before him like a night of clouds. If such his feelings, with what delight must he have penned Ephesians ii.? Every expression here gives evidence that the

[1] See Wordsworth on 1 Corinth. x., *New Testament*, Vol. ii. p. 116.

Gentile Church, as now contemplated by him, presented delightful compensation for all that was to be parted with in literal Judaism. It is here, I mean in the systematic transfer and establishment of all that was permanently useful and intrinsically valuable in Judaism, that I find the Apostle's mysterious sense of the calling of the Gentiles.' [1]

In the Psalms more especially we have in a concentrated form all 'that is thus permanently useful and intrinsically valuable in Judaism.' We have no reason to wonder that the language should be that of Judaism.

A third image under which the Church is represented to us in the Psalms is that of the *Bride*.

One marked feature in the Old Testament is the way in which great ideas are slowly elaborated.

God's love is early imaged by that of spousal affection. 'Thou shalt worship no other God; for the Lord, whose name is Jealous, is a jealous God.' Idolatry is spiritual fornication or adultery. The sweet and solemn idea of God's spousal love clothes itself in poetry, more especially in the 45th Psalm—

> Thy throne, O God, is for ever and ever.[2]
> Upon Thy right hand did stand the queen in gold of Ophir.
> Hearken, O daughter, and consider, and incline thine ear;
> Forget also thine own people, and thy father's house.

After its first prominent use in the Psalter, this image

[1] Alexander Knox's *Remains*, iii. 234–238.

[2] Let us note that if the authority of Gesenius be against this rendering, that of Rosenmüller is strongly for it. *Historically*, 'because there is no reason for doubting that even the more ancient Hebrews looked upon Messiah as having a nature greater than human.' *Grammatically*, because it is most natural to take אֱלֹהִים as vocative.

fastened on the popular mind, until it was worked out in the Song of Songs, that 'noble and gentle history, with its shadows of the emotions of the highest Love, of the infinite condescension of the Incarnation.'[1] It was referred to by Prophet after Prophet. In Hosea, the Song of Songs is given back in sighs. Hence follows in the New Testament all that wealth of allusion to the Marriage Feast, to the Bridegroom, to the Bride, by the Baptist, by St. John, by St. Paul, by Christ Himself.

If this view of the Psalter be true, we have in it the objectivity, the organisation, the unity, of the Church.

We are led to contrast this, as it has been drawn by Pearson, with the current theory of the Church. Anglicans believe the Church to be a great human society composed of visible elements, under an invisible King. Romanists believe it to be a great society composed of visible elements, under a visible King. Many of our Separated brethren believe it to be not a visible society at all, but an invisible society under an invisible King.[2] If we were arguing against the pretensions of Romanists, we might easily answer their favourite appeal to the grandeur of their conception of a Church with a *visible* Head. Which is the grander of two columns—one which rises from the ground a few feet, and is crowned by a figure which we can examine minutely, or one which should tower up so high that its top would be almost lost in the upward distance?

Let us speak of the harm and the good of the popular view.

[1] See Preface to the Song of Solomon in the Speaker's Bible.

[2] See a Charge delivered in 1875 by the Bishop of Winchester.

The harm is that it leads to self-contradiction intellectually. Many good men who support it say—'We look round Christendom. We pronounce ourselves, we vaunt ourselves, to be sectarians. We Baptists are Baptist, we Methodists Methodist, we Episcopalians Episcopal, sectarians.' The remedy for this is a strange one. A grand gathering of sectarians is announced. They meet for a few days on what is called an undenominational platform. And then, after certain meetings and speeches, they go back—the Baptist to be Baptist still, and the Episcopalian to be Episcopal still. That is to say, they go back to admitted and glorified sectarianism.

Further, this notion leads to something worse than intellectual contradiction. It leads to spiritual deception.

What should the language of true Christians be, in sight of our miserable divisions;—in sight of Christendom rent asunder, here by the arrogance of Rome, there by the narrowness of sects? Should it not be this? The seamless robe of Christ is torn. Whether we belong to the East or West; whether we call ourselves Lutherans or Calvinists; whether we are members of the great Reformed Anglican Church, or separated from it; we have sinned. Sometimes by persecution, as one or other party had power. The Roman Catholics, indeed, pre-eminently so. Yet, be it not forgotten that the calm and accurate Hallam spoke of intolerance as the 'original sin in which the Reformed Churches were cradled.' Sometimes by the narrowness, which was far more of the heart than of the intellect. By the nails of our passions and the thorns of our controversies, we have torn it.

This should be our confession. But the theory of the Evangelical Alliance would lead us to exclaim, 'We have not been guilty of this great sin, we or our fathers. The robe is not rent at all.'[1]

I need only add three things: (1) The very word Alliance implies a contradiction of unity. Separate nations or powers, which never can or will be united, enter into alliances. But the Church is one. (2) This view leads to a novel idea, and a newly understood, if not newly expressed, Article of the Creed. (3) We cannot pass from our system, either to Rome as she was in the Middle Ages, nay thirty years ago—or to Nonconformity as it was at the Reformation. The first has altered Theology and organisation; the second has altered Theology.

Yet the conception of the Evangelical Alliance is not without theoretical grandeur, or the fact without practical good.

It is the witness of holy men to the inestimable blessing of unity. It is the confession, in the sight of men and angels, of all that is noblest in sectarianism, sick of itself, and desirous of being healed of its chronic disease.

In great gatherings of long-sundered religious communities (such as that which took place at New York a few years ago) men feel the pulsations of a larger life. 'How,' asked Arnold, 'is it possible to teach boys who have never seen the sea?' How is it possible, we are tempted to cry, to get men to grasp the idea of unity who have been brought up within the narrow boundaries of a sect,

[1] I feel how much of the last and following page is due to an article in *The Church Journal and Gospel Messenger* (New York), by my gifted friend, the Rev. Hugh Miller Thompson, D.D.

and have never seen the vast expanse of the universal Church? But, in such gatherings, men's souls rise above the valleys within which they have been girded, and beyond the villages which have bounded their conceptions. They catch a glimpse of the shining of the ocean. They see the crown of light over the City of God. The old Song of the Upgoings rushes to their lips:—

I was glad because of those saying to me,
'To the house of the Lord we will go.'
Standing have been our feet in thy gates, O Jerusalem!
Jerusalem that is builded as a city which is compact together.

Jerusalem and Sion become living and real. They find that the old words are deep and burning still. 'Very excellent things are spoken of thee, O City of God!'[1]

If we stand aloof from such schemes, and feel a profound distrust of such theories, it is right for us to consider in what spirit we ought to do so. Not with words of taunting and bitterness. Not, as St. Jude says, *δόξας βλασφημοῦντες* 'speaking evil of spiritual glories.' It may not always be easy to discuss with becoming meekness theological systems which, though historically young, are already superannuated. But, at least, when we see noble aims, high gifts, heavenly works, deep faith, pure lives, holy deaths—when we name Chalmers, Macleod, Livingstone—we will bless God for His grace in His servants, and abstain from personal judgments.

If we be asked what hope we have, surrounded, as we are, by a sectarianism which grows more sectarian, and a tradition of separation which becomes more inveterate,

[1] v. 8.

we can only say that we turn to the prayer of our Great High Priest. 'Neither pray I for these alone, but for them also which shall believe on Me through their word, That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us; that the world may believe that Thou hast sent Me.'[1] Volumes are written upon the Philosophy of Religion. Successive systems lay hold of the youth of a great University for one or two generations of students. The older among us remember days when the philosophy of some particular preacher appeared to be the formal Philosophy of Religion. 'Systems having the appearance of universal knowledge have a tendency to engender acquiescence.' Each system has risen upon the death of a successor, to go down in its turn before a subtler and keener edge;—it holds the shrine by a precarious tenure, like

> The priest who slays the slayer,
> And must himself be slain.

Volumes of evidences are written, convincing in themselves, but which do not convince. Yet the proof of proofs—the Unity of which our Lord spoke as the argument whereby to extort the world's belief—*that* Christendom can scarcely show. 'But,' it will be said, 'Christians are one invisibly. They are bound by threads too fine to be seen by worldly eyes, by cords which are as light as air and as strong as adamant.' Thank God, there is a truth in this. But the unity of which Jesus speaks is visible. It is a unity which even the world can see. If we were as the Angels of God; if we were disembodied spirits;

[1] St. John xvii. 20, 21.

if we had the sight which, as some assert, can perceive the flame which runs along the magnetic threads that go from heart to heart; this invisible unity might be enough. But it was of material and concrete beings, who see through eyes of flesh, that our Lord asked that by the sight of the unity of believers they also might be brought to believe. And therefore, an invisible unity is *not* enough.

For us, the Psalter, with its grand anticipations, with its predelineations of the Church, speaks out against the notion that Christ was to become Incarnate merely to teach a doctrine or found a school of philosophy. The Christian Church is in the Psalter as really as Christ, the Head as really as the Body. Still there is one standing before us who looks up with eyes of loving admiration, and exclaims יְסוֹדָתוֹ 'His foundation is in the holy mountains.'

The City of God—that City of which we are all citizens in so far as we are Christians—is no airy sketch, no unsubstantial form. It is not a chain of Lecture Rooms, or Sunday Schools,—a democracy swayed by rhetoricians.

Jerusalem is builded as a city that is compact together.

That city is built up by its citizens. 'Hi sunt lapides, qui sunt cives; lapides enim vivi sunt.'

And so, for us Christians, the 132nd, 133rd, and 134th Psalms are no merely national or historical strains. They are of abiding import. They are not pearls strung at random. In the first, we have the Priesthood of Christ. In the second, we have the Body of Christ; the Church in its unity; the drops of grace flowing down to the least

and lowest through a fixed and appointed channel. In the last, we have the voice of the people and the Benediction of the ministry. The 132nd Psalm ends, as we have seen, with words which speak of the Messiah under the image of the Aaronic priesthood.

On Himself shall His crown flourish.

In the 133rd is one of the most beautiful images in the Psalter—an illustration of the blessings of unity, drawn by one who had looked upon the mountains with the eye of a poet, as well as upon the sanctuary with the eye of a saint. For thus he speaks of the grace which lights upon and blesses souls through a common priesthood and common ordinances :—

Behold ! how good and how pleasant,
The dwelling of brothers all at unity.
As the oil, the precious oil, on the head,
Descending on the beard, the beard of Aaron,
Descending on the hem of his robe.

The dew which falls on the parched hill of Sion may well be called dew of Hermon ; for the great mountain is constantly gathering and sending off clouds which float down thither, and the melting snows produce a vapour which is taken up and falls there. Well may men use this Psalm when a new church is consecrated—with deeper enjoyment if they see the full meaning of the image :—

As the dew of Hermon which is descending on the mountains of Sion.[1]

[1] כְּטַל חֶרְמוֹן שֶׁיֹּרֵד
(kĭtăl chĕr'mōn sh'yōrēd)
עַל־הָרְרֵי צִיּוֹן׃
(ʏăl-hăr'rēīy tsĭōn).

The exquisite beauty of the Ritual in the 134th Psalm is often unperceived. Two separate threads of devotion may be disentangled in it. The first is the blending of many voices early in the morning, as the faithful ascend the hill of the Lord. Its sound is wafted onward in unison, and through the gates the Hymn comes to the waiting priests.

Behold! bless ye the Lord, all ye servants of the Lord,
Ye who stand in the house of the Lord in the nights,
Lift up your hands in holiness,[1]
And bless ye the Lord.

The choral song draws out a response. The answering Benediction is chanted, and the people collectively are blessed as one man.

Bless Thee the Lord out of Sion,
The Maker of Heaven and Earth.[2]

Thus the Psalter has varied tones. Some prophesy of Christ Risen and Glorified. Some, we have dared to affirm, are the voice of His agony or triumph. Some contain the germs of great dogmas. Some, as their name implies, are for thoughtful meditation. Some have words of fire for the praises of God. Some are cries of penitence. But there is one continuous strain, ever prophesying of the Church, and of the relation of the individual soul to it, and through it to God.

Marvellous great kindness in a strong city.

There are certain images recurring again and again. We might well wonder at their meaning being hidden from the

[1] שְׂאוּ־יְדֵכֶם קֹדֶשׁ (s'ū-y'dēkĕm kōdĕsh).

[2] Delitzsch, *Commentary on the Psalms*, iii. 322.

spiritual perceptions of good men, if we did not know what local influences are round the sectarian life. There are times when the keenest eyes cannot see St. Paul's in the fog. These images tell us of a Community, attractive, popular, peaceful, universal. It is the old dispensation transformed and glorified. Its origin is pointed out by Sion and Jerusalem;—its organisation and objectivity by the City of God; its splendour, sway, and union under Christ its Lord, by the Kingdom. It is true that for every soul religion is a personal thing; that without conscience feeling a burden, and faith laying it on a Saviour, we can neither fitly sing the Psalter below nor chant the new song above. But do not let us say that nothing, after all, is lost by the Christian *incivism* which drops out of sight this element in the Psalms. Every Article in the Creed neglected or denied, like every Article exaggerated, has its revenge. There are often for communities four degrees in the descent:—No dogmatic Christianity, no historical Church, no historical Christianity, no Christianity at all. If we lose nothing else, we lose the courage given by the sense of being members of a great host, with a glorious history and magnificent prospects. In 1859, after Magenta, a vast army marched through a country thickly covered with shrubs and small trees. As the soldiers plodded wearily on, none could see more than a few hundred comrades, on the right or left. Then at last a vast open plain was reached; instead of marching, corps after corps, they were deployed across the plain simultaneously in line of battle. The setting sun gleamed upon miles of burnished arms and glittering standards; and the eye of every sol-

dier flashed, and his cheek flushed, at the magnificence of the spectacle. They were really as strong and as close before; but each fraction had a depressing sense of isolation. They now became aware of their strength. The next day was Solferino.[1] Such courage is given to the soldier of Christ by the visible unity of the Church to which he belongs. And the Psalter is the music of that great host as it marches on to victory. Psalm after Psalm peals grandly out of the Kingdom, the City, the Bride—of Sion and Jerusalem. One string is mute or broken for those who do not bear within them the idea of the living Church. For such, as they read, or hear, or sing, one great thought fades into the shadows of the Past; subsides into the dust of antiquarianism; falls back into the pigeon-holes of history; recedes from the Catholic, the Spiritual, and the Eternal, into the local, temporary, sectarian, and national. The accomplishment shrinks into the type, the reality into a distant memory. 'See,' cries St. Augustine, 'of what city he sayeth that very glorious things are spoken of it. The earthly Jerusalem is destroyed. It has endured the violence of its enemies; it is laid even with the ground; it is not what it was; it expressed the image of what it was to represent, and passed away like a shadow.'[2] Psalm after Psalm (pre-eminently, the 46th, 48th, 87th, 122nd, 133rd) bears witness to the Church. As we hear, our hearts may pass onward from the historical Jerusalem, the Church Militant, to the city of the Living God;—and upward to the Church Triumphant, to Jerusalem the Golden, to

Where beyond these voices there is Peace.

[1] Duc d'Harcourt, *Speech at Falaise*, 1875. [2] Enarrat. in Psalmum lxxxvi.

LECTURE VI.

Thy kingdom is an everlasting kingdom.

PSALM cxlv. 13.

Psalmus est vox Ecclesiæ ac dies festos agit.

LECTURE VI.

A TRAVELLER has observed that the great Cathedral of Damascus is still standing. But the Christian Church has been turned into a Mosque. Over one magnificent portal remains legibly inscribed in Greek characters the thirteenth verse of the 145th Psalm, with the addition of one single word—

'Η *βασιλεία σου, Χριστέ, βασιλεία πάντων τῶν αἰώνων.*

There stands the clause, in letters unobliterated by time or hostile hands; unheeded by the haughty ignorance of the Moslem; saddening, for the moment at least, every Christian who can read it as he passes by, 'Thy kingdom, O Christ! is an everlasting Kingdom.'[1]

This inscription at least affords evidence how those who reared the Church interpreted and applied the 145th Psalm, and with it many other parts of the Psalter. It was for them an act of worship addressed to our Incarnate Lord. To one employed in the task which occupies us at present, the question may naturally occur—Is the interpretation to which this inscription gives evidence driven from the

[1] Tristram, *Holy Land*, p. 618.

intellectual and spiritual world by criticism? Does the Theology from which the application issued belong to a fallen cause, like the Church over which it is engraved?

The Christian life has two aspects. One concerns the Christian as an individual soul, the other as a member of the Christian community. And the spiritual life of this community expresses itself in appointed seasons, in services of worship, in Churches appropriate to such seasons and services. We have found in the Psalter abundant witness to the Christian character, and to the Christian Church. Can we discover in it a correspondent witness to Christian Worship: i.e., both to the adoration of our Lord Himself, and to the general system of worship which the Church connects with that adoration?

Before entering directly upon the answer to this question, we should observe that the Psalter is a witness to the reality of the spiritual world, and to the reality of religion in the more general and indefinite sense of the word.

Many of us are living in an atmosphere where conjecture is, for the present, running in an opposite direction. The course of philosophy, it is whispered, tends not so much to the refutation as to the reversal of the teaching of the Bible. For the summary of the view of Man's condition in Scripture is that it is a *fall*; the summary in modern philosophy is that it is a *rise*. The Bible doctrine is that man has descended from a higher state; the doctrine of historical and positive truth is that he has ascended from a lower state. And in so doing it is urged that scientific enquiry has made the world poorer

and richer; poorer by the annihilation of the sunlit dream of Paradise—richer by the refutation of the sombre drama of the Fall. But with the same stroke of his pen which dissipates the possibility of the Fall, the philosopher has also cancelled the whole idea of necessity for redemption. The Tree of Calvary is uprooted with the Tree of the Knowledge of Good and Evil. As the first Adam melts into the mist of legend, the Second Adam is dispossessed of His Throne, and is only a single sufferer bleeding upon a Cross. And there is reason to believe that progressive thought will banish illusion after illusion, until the glorious Minster, surmounted by its cross, shall be saved from becoming as ruinous and deserted as the Temple of Jupiter at Ostia, only upon the ignominious condition of lending itself to public utility as a lecture-hall or museum.[1]

Now the Psalms are, to take them at the lowest, an evidence of the existence of a spiritual world. Some in this audience will remember the beautiful proof, by the present Dean of St. Paul's, of the existence of a world of music from the existence of faculties for music, and its application to this part of my present subject. More than two hundred years ago, a great English divine, Dr. Jackson, argued upon the same line. 'We may feel the pulses of our Psalmists' passions beating in their ditties, if we would lay our hearts unto them. As ethnic poets' passions, expressed in their writings, bewray their experience in such matters as they write of;—as of their delight in love enjoyed, or of earthly sorrow for their

[1] See Mr. Martineau's Address at Owens College upon Materialism.

exile, death of friends, or other like worldly crosses ;—so do these sacred ditties witness their penmen's experience in such matters as they profess—as of spiritual joy, comfort, fear, confidence, or any other affection whatever.' And he proceeds to argue that, when we compare Ovid's Elegy to Augustus with David's penitence or yearning after God, the last implies *reality* of desire and of object quite as much as the first.

It should be remembered that Man brings into the world, and bears about with him, a Prophecy as well as a History. We are told—and some of us are content to acknowledge that we are at least unable to contradict the assertion—that Man has a Natural History written on the nipple of his breast, and on the bead of flesh which represents the folding of the ear that belonged to his distant progenitors. But he also brings into the world with him a Natural Prophecy. It is asserted that all our faculties are the outcome of the slow, sure fitting of our organisation to our circumstances. Yet the lowest savages have a brain, and with it a capacity, indefinitely beyond their present wants. And we, 'the heirs of all the ages,' have spiritual capacities, yearnings, possibilities, for which the present and the visible afford no adequate satisfaction. Our Natural History may be written in flesh and muscles ; our Natural Prophecy is written on the pathetic pages of prayers and rituals. To this Prophecy there are witnesses in many lands. We shall know its import more accurately, when a great Philologist of this University shall have carried out his gigantic task of translating the Sacred Books of the great and original

religions which profess to be founded upon such Books. The promised translation of the Hymns of the Rig-Veda, with explanations to enable those who are unacquainted with Sanskrit to understand the thoughts of the Vedic poets, will afford materials for a comparison with the Psalter of which I can say nothing. Yet thus much may safely be asserted. It has been said that there are four words of man as man. In one he declares the primary fact given to him in consciousness, and incapable of other proof—'I am.' In one he asserts his power of moral determination—'I can.' In one he sums up his conviction of an ultimate law from which there is no appeal, the august conception of virtue and duty—'I ought.' In one he states a fact which no outward impediment can change or constrain—'I will.' Surely there is a fifth utterance of man as man, whether it be expressed as a verb—'I pray,' or abbreviate its yearnings in one touching cry—'My God!' For if the tree of our poor humanity has roots that go down deep 'below the cabin of the savage' even to the lair of the brute, yet aloft it has tendrils that uncurl themselves and stretch forward to a mysterious light. Of this Natural Prophecy, this yearning after the Eternal, there is surely no such record as the Psalter. Think of those words of the 73rd Psalm :—

I am continually with Thee.
Thou hast holden me by my right hand.
Thou shalt guide me with Thy counsel,
And afterward receive me into glory.
Whom have I in heaven but Thee,
And there is none upon earth that I desire in comparison of Thee.

My flesh and my heart faileth,
But God is the Rock of my heart, and my portion for ever.

But the purpose of the present Lecture is to consider the Witness afforded by the Psalms to the Worship of Christ, or in forms and conditions specifically Christian.

The worship of Christ in the Psalter is unequivocally recognised by the New Testament. The Author of the Epistle to the Hebrews, in his first chapter, quotes two addresses to God. The first is from the 45th Psalm :—

Thy Throne, O God ! is for ever and ever.

It is, indeed, urged that the translation adopted by the Apostolic Writer is untenable, and the great authority of Gesenius is triumphantly quoted. For Christians there is, of course, no appeal from the New Testament. But Rosenmüller may teach us that on critical principles we have no reason to be ashamed. 'Our poet,' says that scholar, 'calls the King whom he glorifies *God*, not as a supreme magistrate, but because he really conceived Him to be a greater than human monarch, which the mention of eternity also denotes. Gesenius, indeed, denies that the more ancient Hebrews had any such opinion of the Divinity of Messiah, and contends that the conception was introduced by the later Jews, not very long before the Birth of Jesus. He interprets the place in the 45th Psalm as follows :—

כִּסְאֲךָ אֱלֹהִים עוֹלָם וָעֶד (kĭs'ākā ĕlōhīm ʏōlām vāʏĕd)

"Thy Throne of God," *i.e.* Thy Divine Throne, the throne on which God hath seated Thee, shall be eternal.

Aben Ezra compares, "Then Solomon sat on the throne of the Lord as king" (1 Chron. xxix. 23). But no one can possibly deny that the sentence runs more easily if we take *Elohim* as a vocative, than if we adopt the interpretation of Aben Ezra and Gesenius. Nor is there any reason for doubting that the more ancient Hebrews conceived the Great King, who, they supposed, would bring with Him the world's golden age, to be of a nature more than human. Such a way of thinking was far more suitable to the minds of men in remote antiquity, than to the soberer and more rational cast of later contemplation.'

The second passage from the Psalter in which the Epistle to the Hebrews recognises the worship of Christ as God in the Psalms is taken from the 102nd Psalm. 'But unto the Son he saith, Thy Throne, O God, is for ever and ever.' 'And, Thou, Lord! in the beginning hast laid the foundation of the earth.' The Church is thus taught the principle of referring to Christ certain Psalms which are yet addressed to God.

The Psalter leads to the worship of Jesus indirectly and directly, by way of general preparation, and by a special provision which runs through it.

The *general preparation* consists in that tone of tender condescension which permits the glorious God so often to allow Himself to be spoken of in the Psalms under attributes derived not only from the affections, but even from the corporeal portion of our humanity. The greatest of ancient Theologians are full of warnings against erroneous and degrading conceptions derived from such expressions. 'Whatever of mere corporeal similitude,' writes St.

Augustine, 'occurs to you, when you think of such passages, *abige, abnue, nega, respue, abjice, fuge.*'[1] 'The essence of the Divine Nature,' concludes John Damascenus, 'ought not to be represented, since it never was revealed to mortal eyes. But He permits the Son to be figured, because He took upon Him our nature, our natural body, the form and colour of our flesh.' And St. Jerome warns ordinary readers against degrading the magnificence of God by referring passages in which these symbols occur to human imbecility. We read in the Psalms of the wings, the hand, the eye, the foot, the face, of God. But wings are mentioned, which we have not, to save us from mistake, and symbolise Providence, while the face symbolises knowledge. 'God,' he adds, 'is all eye, all hand, all foot. All eye, because He sees all things; all hand, because He works all things; all foot, because He is omnipresent.' This feature in the Psalms might be mistaken superficially for anthropopathy or anthropomorphism. But it is one of tenderness and childlike feeling, not of Creed, which would be utterly inconsistent with the pure spirituality of Hebrew faith.

It will be seen that this beautiful and loving condescension in speaking of God forms a general preparation for the worship of the Incarnate Lord, a framework to which it might be fitted when the fulness of the times was come. But a *special provision* for the worship of Jesus occurs in the Psalter.

The so-called *Adonaic style* in the Psalms is the special sign of the worship of Christ. The Hebrews call Adonai

[1] Epist. cxx. 13.

the 'key' by which access is opened to Jehovah: the 'treasure' in which God's gifts are laid up: they teach that He is the great steward, that no one can approach Jehovah but by Adonai. So the cry in the 51st Psalm—

O Lord! Thou wilt open my lips,

is addressed to אֲדֹנָי. This name, which, when we read with a believing Jew, we pronounce instead of the tetragrammaton, thus exactly fulfils the deep saying of St. John, 'The Only Begotten Son, which is in the Bosom of the Father, He and no other (ἐκεῖνος) hath interpreted and expressed Him (ἐξηγήσατο αὐτόν).' This conception answers with wonderful closeness to the Church's prayers, addressed to the Father through Jesus Christ our Lord.

It may be said, with one important qualification, that Adonai in the Psalms is a peculiar title of the Son of God. It is not, indeed, so peculiar as Logos in the New Testament; for it frequently refers to the Godhead or to the Divine Nature. When used in this more extensive sense, Adonai is to be considered as equivalent to the ineffable name of God, unless the context limits it to the Son. 'In many passages both names are expressed; and in all these places, Adonai refers to the Son, the tetragrammaton to the Father.' 'יְהוָה אֲדֹנֵינוּ, God our Lord,' continues Jackson, 'was the peculiar title of God the Son, or God to be manifested in our flesh.'

That such is the real force of *Adonai* is most clearly proved by the objectively Messianic Psalms. In the Second Psalm [1] it is

[1] v. 4.

Adonai will mock at them.'

In the 45th Psalm[1] the King who is greatly to desire the beauty of the Bride is אֲדֹנֶיךָ (ădonăyk') 'thy Lord.' In the 110th Psalm[2] 'Jehovah said' לַאדֹנִי (lādonīy) to 'My Lord.' The first chapter of the Epistle to the Hebrews applies the 97th Psalm to Christ; that Psalm speaks of Him[3] as

אֲדוֹן כָּל־הָאָרֶץ
ā'dōn kŏl-hāārĕts

Lord of the whole earth.

Thus the direct worship of Jesus, as the Eternal Word and the Incarnate God, is prepared for in the Psalter.

When, however, we speak of the Witness to Christian Worship in the Psalms, we do not limit the term to direct adoration of Christ. We understand it as including the whole of the general system of worship which radiates from, and is connected with, that adoration. The two first Lectures of this series were occupied with the Messianic interpretation of the Psalter. That established, this follows as a corollary.

The Christian seasons, and the use of sacred songs exquisitely appropriate to them, have thus been provided for by anticipation. The Prophecy is cast in the form of a Ritual; the Prediction is a Liturgy ready made. Given the Life, Death, and Glory of the Son of God; given also the existence of the Church, as a community, with an outward expression as well as an inward character;—then the prophetic songs are also at the same time Church songs.

[1] v. 12. [2] v. 1. [3] v. 5.

The best practical proof of this is simply to turn to the 'Proper Psalms on certain Days' appointed by our Church to be used on Christmas, Good Friday, Easter, and Ascension Day. The list might be very largely increased. Most readers of the Bible, for instance, would at once point to the 45th and 87th Psalms as appropriate for the Epiphany. For the Advent season, again, they would turn to the glorious and terrible octave from the 8th to the 15th Psalm. For these Psalms, like the seals, trumpets, and vials in the Apocalypse, end with an anticipation of glory in the 15th Psalm. And each of the intermediate Psalms is a vision of Judgment from different points of view; sometimes on the nations, sometimes on prosperous godlessness, sometimes on the persecutors of the Church, sometimes on hypocrisy.

Applications of this kind may not rarely be suggested by the very order of the Psalms.

In speaking of such an order it is impossible to avoid feeling how surely the charge of mysticism will be raised. About two hundred years ago, in the Sorbonne itself, under the influence of the school of Calmet, the following propositions were accepted as undeniable. 'In the collection of Psalms it is useless to look for any order, either of subject-matter or of time. The ancient fathers, Hilary, Augustine, and the rest, wasted labour in looking for any such order in the present arrangement of the Psalter.' For such readers, the Psalms are little more than irregular pieces of devotional Poetry. A few are to be literally interpreted of Christ, at least in detached passages; but with this one (no doubt very important) exception,

they are to be referred to the accidents of the lives of the Psalmists, and to the varying fortunes of Israel as a nation. That this is almost accepted as the exegesis of the day, there can be little doubt. To assert that there is in the Psalter an order—not, indeed, of chronology and composition—but a unity of subject, the development of a thought, the progress of an action, the contemplation of one idea from different sides, is regarded as a mystical exaggeration, a plausible but fantastic theory. In such an order, Christian Antiquity firmly believed. In their eyes the Psalter, divided into five books, is one Divine poem, whose hero is Christ, Christ whole and entire, and His Spouse, the Church, as associated with Him. They find a certain unity of action in the hundred and fifty Hymns of this Christological Epopœia; the victory of Christ and of His Church over their enemies, and the triumphal ascension of all the children of God into the glories of Heaven. This is summed up in four lines of the old Church Hymn—

Mors et vita duello
Conflixere memento—
Dux vitæ mortuus,
Regnat vivus.[1]

However this may be, those who accept the Messianic interpretation of the Psalms at all will find it difficult indeed to resist the conviction that some idea of the kind interlaces whole groups of Psalms. If the 22nd Psalm, for instance, is a Psalm of Messiah's death, does not the 23rd speak of His Descent into Hell, and the 24th of His Resurrection and Ascension?

[1] Appendix. Note A.

We have maintained, in the two opening Lectures, that the Psalms bear witness to Christ Crucified and Glorified. In the fourth Lecture we examined their testimony to the Christian Character. Last Sunday we saw their predelineations of the Church. But a Christian community, foreseen by the Intelligence which moulded the Psalter, and provided with Messianic Psalms, is, by that very act, equipped for its chief Festivals and celebrations, and this again involves an implicit approbation of the system whose characteristic feature it is so to employ them.

For the Gospel, according to the New Testament and the Church, is not the proclamation of one doctrine instantaneously received. It is the glad news that for us men and for our salvation the Word of God has taken the Manhood into God; for us lived, taught, wrought miracles, died, rose again, ascended, sent down the Holy Spirit. Such is the use of the word *Gospel* in the beginning of St. Mark—in the forefront of the Apostolic Epistles—in the opening passages of the Epistle to the Romans—such, again, in the first verses of the fifteenth chapter of the first Epistle to the Corinthians, where the Apostle declares the nature of the Gospel which he had preached unto them. Such, precisely, is the substance of the most effective Christian sermon which was ever preached—that which was delivered by St. Peter on the Day of Pentecost. Nothing else but this view of the Gospel can account for or justify the structure and character of the four Gospels. Of that slender book, the New Testament, nearly a half is occupied with memoirs of our Lord's earthly life. The Gospels are not 'Lives of Christ.' Those who have written

the noblest of such books are the first to proclaim the impossibility of performing the task. They feel most deeply Lavater's answer to an invitation to prepare a Life of Christ. '*I* write Christ's Life! Never! St. John has done that.' Nay, even of the days of His flesh, even of that earthly existence and visible sojourning, these Gospels are not complete chronicles. We desire to know much which we are never told. Full of a curiosity which we cannot censure, we ask why we are put off with different versions of the same discourses, different narratives of the same miracles. The true answer is, that literary completeness is sternly subordinated to a higher end; that the Gospels are thus moulded in order that our souls may be saturated with the Gospel.[1]

And as the Gospel signifies in the New Testament preeminently the Gospel facts, so the Church reflects the mind of the New Testament. By her seasons she preaches every part of it.

> The way before us lies
> Distinct with signs, through which in set career,
> As through a zodiac moves the Ritual year
> Of England's Church. Stupendous mysteries!
> Which whoso travels in her bosom eyes
> As he approaches them with solemn cheer
> Upon that circle traced from sacred story.

Against her constant recital of the Creed it is objected that a Creed like the Apostles' is a bare historical summary, a corpse of the Gospel, packed in ice. But she persists in the recital, because she knows that in doing so she recounts the facts which *are* the Gospel. Her worship

[1] See Mr. Sadleir, *Church Doctrine, Bible Truth.*

turns round the Gospel thus understood. The 'Te Deum' is the Creed, touched into music. The obsecrations in the Litany take up the Gospel facts in intense supplication. In the Proper Prefaces in the Communion Office, the great central mystery of the Redeeming Death—once offered on Calvary, for ever presented in Heaven, represented from day to day by the Church below—entwines itself with the Incarnation, Resurrection, and Ascension. Thus, by her annual commemorations; by daily recounting these facts; by daily and Eucharistic worship; the Church proclaims the Gospel.

If this view of the Gospel be true, then the Psalms, as a manual of Christian worship, answer, by a marvellous prevision and ordainment, to the Gospel facts. They not only prophesy those facts; they celebrate and sing them. They hover over them with music. And thus they imply the Catholic as distinct from the sectarian Ideal, the following of the Christian mysteries, the Church-life, like the individual life, moulded after that type, and transcribing the ideal which is presented to it to copy.

I shall not enter upon any lengthened examination of other public uses of the Psalter for the Christian community, or set them down among those fore-intended employments of it in worship which would lead us to a conviction of the working of a Divine purpose. The utterances of the Psalms, indeed, have exercised a great influence upon Christian devotion.

> Evening, and morning, and at noon
> Will I pray and cry aloud,
> And He shall hear my voice.

So cried David in the 55th Psalm. And another Psalmist, in his grand panegyric upon God's law in the 119th Psalm—

> Seven times a day do I praise Thee, because of Thy righteous judgments.

These two verses gave birth to the devotion of the Canonical Hours. Dr. Neale has pointed out that in religious communities the use of Psalms has not always been a free offering, but has degenerated into a sad taskwork, the Psalter being recited twice, five, even eight times a day. In many of our English Cathedrals, over the stall of each Prebendary the numbers of certain Psalms are still painted. The reason some of us will be glad to hear from Donne, in a sermon on the 64th Psalm, which he entitles, 'The Third of my Prebend Sermons upon my Five Psalms.' 'Our predecessors in the service of this Church have declared such devotion to this particular Book of Scripture, as that by distributing the 150 Psalms into thirty portions (of which number the body of our Church consists) and assigning to every one of those thirty persons his five Psalms, to be said by him every day, every day God receives from us (howsoever we be divided from one another in place) the sacrifice of praise in the whole Book of Psalms. And, though we may be absent from this quire, yet, wheresoever dispersed, we make up a quire in this service of saying over all the Psalms every day. As the whole Book is manna, so these five Psalms are my gomer, which I am to fill and empty every day of the manna.'

In Western Christendom the Antiphon has been largely

used. There can be no doubt that, in many cases, this has been the noblest of all commentaries upon the Psalms for the purpose of public worship, and the best means of drawing out their manifold significance. We may take the First Psalm as a very favourable specimen. On any ordinary day, the Psalm was applied to the Christian's common duty in life, by the Antiphon 'Serve the Lord in fear.' If it were the commemoration of a Saint or Martyr, the true root of the saintly character was signified by means of an Antiphon taken from this very Psalm, 'His delight is in the law of the Lord.' On Passion-Sunday it was declared that it is Christ, who, when hanging on the Cross, made it 'like a tree which brings forth fruit in due season, and whose leaf will not wither.' At Easter the Antiphon is, 'I am that I am, and My counsel is not with the wicked, but in the law of the Lord is My delight. Alleluia.'[1] The ancient liturgies very grandly illustrate the Christian significance of the Psalms for public worship, especially by Antiphons for the various seasons of the Christian year. These Antiphons—in some cases noble touches of interpretation, in others stiff and unelastic enough—have passed away, with one exception, from our English Prayer Book. For a people like our own the want is better supplied by other means. Due instruction in Scripture will give them the interpretation of the Psalter by our Lord and His Apostles. A properly catechised people has the key to about fifty Psalms in the Proper Psalms appointed in the Prayer Book. In the fitness of the Psalms for Christian worship we have a prophetic *fact* which will

[1] See Bishop Wordsworth's *Commentaries on Psalm* i.

bear to be confronted with all the tests of Prophecy. The Psalms were written, from time to time, by David and others. They may be supposed to have sprung from the occasion as much as the most exacting critic can demand. But the fact remains, the more inexplicable in proportion as the circumstances attending the composition of these sacred songs approach to the level of the common-place. Solomon and all his glory, David's line, the sacrifice, the ritual, the Temple, pass away. A new world of thought and feeling comes in. New races possess the world. New languages are spoken. It is strange that Hymns should pass on at all from one dispensation to another, with the slightest prospect of life and influence. Such things are like fruits of the last season, which are observed to shrink and waste away, just when the sap is rising in trees of their own kind. But every language, and every section of Christendom, has its own peculiar delight in the Psalms. The awful pomp of the Latin Church; the homelier forms of Teutonic Christianity; the speculative subtlety and exuberant rhetoric of the Greek even before the altar; the sober and reserved reverence of the Anglican Church; the austere severity of sectarian devotion; find their expression in the Psalter. No amount of *make-believe*, of predetermination to force the Psalms to suit, could ever have succeeded in winning for them this hearty acceptance and loving use. They must have exactly fitted the wants of the Universal Church. In the Prophecies of the Messianic Psalms we have an argument for their superhuman character. In their Prophecies of the Church, we have another argu-

ment of the same kind. In the suitability of these songs for the worship of the Church we have a marvellous coincidence. But this coincidence would have been incomplete without another condition. It would not have been sufficient for the Church to possess in the Psalter *any* poetry embodying the same truths, *any* Hymns impregnated with the same ideas. In order that the Psalms may be fitted for the worship of the Church, their form must be as *unique* as their substance.

For the Church is *Catholic*, languages are *particular*. And this difficulty arises. Poetry is somewhat impatient of translation. It is a wine which is too delicate to cross the sea. Few poetical translations have ever been popular, and those few have scarcely been correct representations of their originals. The severe remark which Bentley is reported to have addressed to Pope about his version of Homer expresses a truth of wide application. Now, it is certain almost to demonstration, that the Hebrews never possessed the notion of metrical art, as it was practised among the Greeks and Romans. It is, of course, by no means impossible that some of the subtle richness of the Hebrew poets has been effaced by a system of vocalisation which is not much older than a thousand years. With a pronunciation which apparently must have been modified since the days of St. Jerome, harmonious cadences, sonorous accentuations, light and delicate balances of sound, may have evaporated. That which has been said of quantity is equally true of rhyme. The hexameters which may sometimes be detected are as little premeditated as those in our

translation of the Bible. The rhymes which occasionally touch the ear with a sudden and winning softness, more especially in pathetic passages, are, probably, as accidental as those which we may amuse ourselves by discovering in Virgil or Horace. But after all, the principal elements for forming a judgment upon the question are still in our possession. To those of us who first direct our attention to the subject they are surprising enough. There is little or no discoverable symmetry of measure or concurrence of sound, addressed to the ear. There is a symmetry of sense, addressed to the intellect. In the memorable Lectures of Bishop Lowth, delivered from the Chair of Poetry in this University, in 1763, parallelism was—not discovered—but re-asserted to be the sole true basis of Hebrew poetry. This fact had been clearly stated by Rabbi Azarias more than two hundred years before, after students had long followed the wrong track upon which St. Jerome was put by the authority of Josephus, who asserted that the Psalter was partly written in hexameters and pentameters. It was shown by Lowth that there are three kinds of parallelism, *synonymous, antithetic, synthetic.* The most frequent form of parallelism is the simple sequence of two following verses which reproduce the same idea in other words. But the parallelism sometimes extends to three, or even four verses; occasionally the two first and the two last rhyme by the idea or thought, occasionally the third corresponds with the fourth, or the fourth with the second. Strophes are employed, and in some instances Psalms are markedly divided by a refrain. The variations are as subtle and manifold as those of the rhymes in the English sonnet.

This characteristic of Hebrew poetry has been severely criticised. A metre, not of feet or of syllables, but of contrast or agreement, variety or identity, of proposition and statement, appears sufficiently strange. M. Réville has, within the last few months, referred it to a radical intellectual deficiency of the Hebrew race. The Period, he argues, is the form of written discourse, which is natural to all developed Indo-European languages. It is the expansion of thought in words which is required alike by logic and by taste. The Period permits human thought to give evidence of its internal riches, by organising its multiplied relations in a manner which is at once harmonious to the ear and to the mind. The result of structure by periods is, that thought co-ordinates diversity by a presiding unity without concealing it. But that great and necessary organ of expression, the literary Period, does not find in the Semitic languages a syntax adequate to its complete evolution. Hence discourse, oratorical or other, proceeds in Hebrew by continuous juxtaposition. 'Ideas,' says M. Réville, 'succeed like clouds pushed by a regular wind, preserving their distances, not seeking to group themselves, to form themselves into a mass or picture. Each presents itself in turn, in its rank, without the writer's feeling the need of marking the relations of dependence or superiority. Long phrases in Hebrew are rarely more than bare enumerations.' The accomplished critic proceeds to show that this mode of composition is one indication of that mental incapacity for the simultaneous intuition and subordination of numerous details, which prevented the Hebrew from attaining the first rank in philosophy, metaphysics, and

art, especially architecture. In individuality alone was he very strong. And this appears in his Lyrical Poetry. It has been said that 'three great forms of poetry answer to the three persons of the verb—the epic to the third, the dramatic to the second, the lyric to the first.' Hence the highest poetry of Israel is lyrical and subjective; but the intellectual element, the generalising faculty, is wanting.

Other objections to parallelism are taken from the side of taste. By M. Quinet it is likened to 'the swaying of a leaf.' Against this we may set Ewald, who compares it to the 'alternate beat of wings.'[1] And Herder, who speaks of it as 'that language of the heart, which has never said all, but ever has something more to say.'[2]

But the greatest excellence of the 'thought-metre' in relation to our present subject is one which does not lie upon the surface, but which, more than anything else, has enabled the Psalms to occupy their place in the worship of the Church.[2]

All other poetry loses by translation, almost exactly in proportion to its excellence. If nothing else, a tone is given which is out of keeping. In translating Virgil, a measure which Scott has indissolubly connected with the modern and the romantic baffles even the refinement, the industry, the consummate knowledge of one of the most gifted translators. 'The excellence of verse,' says Mr. Coleridge, 'is to be untranslateable into any other words without detriment to the beauty of the passage.

[1] Non æquabili tractu ducentes orationem sed veluti *geminatis ictibus* contorquentes.—Lowth, *Prælect.* xii. p. 122.

[2] Appendix. Note B.

The position of a single word in Milton could not be changed without injury.'

But, while all other poetry thus loses by translation, it need not be so with Hebrew poetry at all to the same extent. Poetical translations of the Psalter, indeed, postulate their own failure. Parallelism cannot be cramped into eights and sixes. Swift's fierce and coarse remark, written in pencil in a copy of Gibb's poetical version of the first eighteen Psalms, is as true as it is fierce. 'I warn the reader that this is a lie, both here and all over the book; for these are not the Psalms of David, but of Dr. Gibb.' Of the two men whose names are given to the 'New Version of the Psalms' which so long appeared in our Prayer Books, that of one, Nahum Tate, suggests a remark. That writer produced an adaptation of 'Lear,' smoothed and expurgated for the public of his day. It is characteristic that the same hand should have unbeautified the Psalms for a shallow generation. It has never been given to any one man beside to mar the highest work of human genius and travesty the sweetest gift of divine inspiration. The exquisite delicacy and thoughtful scholarship of Keble did all that could be done. To read many Psalms with Keble's versions is to obtain a new and profound insight into the beauties of the original. But this 'thought-metre' does not admit of being successfully transfused into modern rhymes. And thus, other poetry translated *verbatim* loses the very essence of its poetical character, because it loses the measure and cadence of its words. But Hebrew poetry can only be given in exact translation. It is de-

stroyed by being turned into verse as much as other poetry is destroyed by being turned into prose. Of course, the prose into which the Psalms are rendered should be admirable. Thus the Psalms may not only be understood, but even profoundly *felt*, by those who have not earned the privilege of following them in the divine original. The Psalter in the Vulgate has lately been characterised as of 'a vague and passive melancholy, which is certainly not wanting in majesty, but which is not conformable to the vivacity and coloured precision of the original.' Yet the Psalms, in their Latin or English prose, may be *tasted* far more truly than any other translated poems. That which is local in this respect passes away. Their very form suits them for the purpose for which they were destined. Their mortal puts on immortality.

In this preparation for worship is implied and involved a preparation for the music and the Cathedrals of the Church.

With scarcely any other human faculty are the advocates of development from lower animal forms so fairly perplexed as with the faculty of music. The capacity for music and the enjoyment of it are of no direct use to man. The most fearless and positive of philosophers, as he contemplates this, lets fall the word which the Theologian is so often blamed for employing. 'They are,' he says, 'among the most *mysterious* faculties with which man is endowed. They awaken dormant sentiments. They tell us of things which we have not seen and shall not see.'[1] But curiosity must try to pierce this veil of mystery. The capacity for musical development is—it is suggested

[1] Darwin, *Descent of Man*, vol. ii. pp. 335, *sqq.*

—perhaps due to our semi-human progenitors having acquired organs of marvellous flexibility. The orator (Pitt, for instance, with his voice swelling like an organ), or the accomplished singer, little suspects that he uses means by which his half-human ancestors lured their mates. From inherited associations, musical tones used during seasons of courtship, in the days when man was still brutal, excite vaguely the strong emotions of a past age. It must at least be owned that it is a long ascent from the howlings of the Hylobatus Agilis to the choirs which we hear in Minster fanes when

> A storm the high-built organ makes,
> And thunder-music rolling shakes
> The Prophets blazon'd on the panes—

from the imitations of animal passion to Mendelssohn's setting of the 22nd Psalm. Read the 150th Psalm, where, having risen, as it were, by five steps, the Psalter hovers over its summit. 'There,' as Gregory of Nyssa says, 'all creatures, after the disorders of sin have been removed, are harmoniously united *εἰς μίαν χοροστασίαν*, and the chorus of mankind in concert with the angelic choir becomes one cymbal of divine Praise, and a final song of victory peals out to God, and the Psalter, after all its depths, dies away, not as the first three books in Amen, not as the fourth, in Amen Hallelujah, but in Hallelujah.' Is *this* a development of the inarticulate cries of brutal wooers, yelling from the branches?

Let all breath praise the Lord.[1]

[1] כֹּל הַנְּשָׁמָה תְּהַלֵּל יָהּ
(kōl hăn'shāmāh tĭhăllēl yāh).

Nor should we forget the relation which is borne by the Psalms to our Cathedrals.

Of the many works that are done by an English Cathedral, there is one which is strangely and unaccountably forgotten. Our Cathedrals are so many shrines for the Psalter. Take York Minster. Through 'all its reign and its might, and the times that went over it;' through all its history, from the first wooden fane where Edwin was baptized on Easter Day, 627, to the consecration of the finished work on that bright summer day in July, 1472; and then through all following changes in Church and State—for ages in a rugged but expressive Latin, for the last three centuries in noble and most musical English, the tide of Psalmody has flowed there daily with almost the regularity of the ocean. Amongst the many blessings of the Reformation, it is not the least that it gave the English people an entire and unmutilated Psalter, by laying upon the English Church the light yoke and easy burden of daily Psalms at Morning and Evening Prayer.

How great those Cathedrals are!—Great in their bearing on such a type of the spiritual life as has been indicated in this Lecture; great in their attestation of the power of man's spiritual nature.

The influence of Cathedrals on such a form of the religious life as is produced in our Church is difficult to estimate with exactitude. It is not mensurable by statistics. It is assumed by some that few Christians ever come to Cathedral worship for religion—just as few persons visit flower-shows for the sake of the flowers.

But Herbert and Hammond have many like-minded. There are those who 'love the habitation of His House,' who cry:—

> And He built His sanctuary like hills lifted up.
> As the earth He founded it for ever.[1]

The very foliage cut by the loving hands of the old sculptors; the very colours that come streaming through the windows, in buildings some of which are so exquisitely sensitive to the changes of the sky; possess some subtle but real influence. The very chance sentences from the Psalms drop into their souls, as if from some great Poem, broken fragments of the epics and lyrics of God.

The Cathedrals are great also as outward and visible trophies which man's spiritual nature has erected. The population of this England is ever increasing. Our cities are spreading

> In darker, incessanter lines.

But in many of them, far above the highest houses and the factory chimneys, the Minster's lofty towers can always be seen—its pinnacles sometimes flushed with the light of a setting sun, while the shadows of the winter evening have begun to gather over the houses below. There they stand. He who looks upon them with love will not readily believe that the alliance between Church and State will soon cease. But the Cathedral is a type of something of which even that noble alliance is but a secondary result. It is a type of that spiritual Church

[1] lxxviii. 69.

which shall last for ever. Still above the smoke and storm; above the din of noisy streets; above things which are fair and beautiful, and things which are base and mean; above the selfish multitude, whose motto is 'to cheat and be cheated,' and the scenes of honest English industry; above the joys and sorrows of this life;—the Cathedral rises into purer air, and points to the Heavens above. The unspeakable grandeur and beauty of these buildings, which sometimes seems almost patient and pathetic, is but a shadow of the fuller beauty in the life beyond. There are times, it may be, when we are tempted to say that prayer is but a feeble thing after all, a passionate utterance from a breaking heart and white lips, that can do nothing. There are times, when we are tempted to feel that praise is but the relief of a sentiment, but an appeal to the imagination. But evermore the Minster without, and the Psalms within, bear witness that prayer is man's strongest worker, and praise his noblest language.

We may well go further, and add—The songs which, day by day, are chanted in the Cathedrals, are suited to them as if written for them. For the Church connects them with the worship of Jesus. In days when faith has waxed cold, even those who profess to be Christians ask, 'Is it meet to worship and invoke Christ directly?' It may be replied—'Christ is risen and at God's right hand.'

> And He shall live: and one shall give to Him of Sheba's gold.
> And He shall make intercession for him;
> All day long shall He bless him.

The Church's perpetual worship acknowledges that per-

petual blessing. The Psalter is her manual. Still as she chants—

Thy Throne, O God! is for ever,

she bows before Him as her God. Still as the 22nd Psalm is wailed with its pathetic music, she bends before the Pierced Hands and Feet. The 16th Psalm is addressed to Him as Risen—the 24th, as King of Glory—the 110th, at God's Right Hand. Christmas, Epiphany, Advent, Lent, Passion Week, Easter-tide, are marked in a marvellous manual of worship. Without that collection of sacred songs, the Church would have been like a Cathedral, whose special function it is to express a nation's joy and sorrow before God and man, left furnished with no peal of bells.

LECTURE VII.

The Scripture, foreseeing.

GALAT. iii. 8.

LECTURE VII.

The subject of the present Lecture is the Witness of the Psalms to Christian Theology.

But, any consideration of the Psalter which failed to include its way of contemplating Nature would be greatly deficient. I venture, therefore, to discuss this subject in the first instance.

The Psalms are declared by Humboldt to 'afford unquestionable evidence of a profound sensibility to nature.'[1] Their mode of contemplating it, he goes on to say, is a reflex of Monotheism, and embraces, in its unity, the life of the terrestrial globe and of the world of space. On the whole, they enter little into details; look at Nature in the mass; and view the natural almost exclusively in relation to the supernatural. Grandeur, solemnity, sublimity, awful thoughtfulness about man, not colour, softness, or warmth of sentiment, are their characteristics. A Divine reserve, it may be added, guards their sublimity from extravagance. Such writers are too serious to be fanciful. The finest image of devotion in the Koran is that which speaks of 'the very shadows of things falling in adoration, morning and evening.' We feel that this thought, with all its nobleness, is

[1] *Cosmos*, ii. 44–46.

too far-fetched for the Psalter. An accomplished botanist travelling in the Holy Land the year before last, gives the following picturesque description of the scarlet anemone. 'One of the finest sights I ever beheld was the morning of the 20th of March, on my journey from Bethlehem to Jerusalem. During the night the snow had fallen (an exceedingly rare occurrence) to the depth of some inches. The morning, however, was bright and clear, and the sun's rays having somewhat depressed the snow, the dazzling scarlet anemone had forced itself through the white sheet, standing erect with its large petals flatly expanded, and no other plant or flower being visible. In some places they lay closely together in nebulous clusters, while the whole plain, as far as the eye could reach, was thickly dotted over with the bright star-like gems. The scene was indescribably beautiful, and one not easily forgotten.'[1] David must have seen this; but an instinct tells us that it could not have found a place in his Psalms. The spirit of the Psalter may rather be traced in the 90th Psalm, with its 'devout and hopeful melancholy'—in the 104th, with its picture of the Cosmos drawn in a few grand strokes. But no Psalm can be more eloquent of the spirit of Psalmists in contemplating Nature than the 29th Psalm. Let me quote the noble commentary of Reuss.

'There are in this Psalm, properly speaking, two scenes, each of which is the pendant of the other. One passes upon earth, where we see the hurricane raging in a way

[1] *The Garden*, 1875.

unknown to our climate. The colossal cedars of Lebanon are split in pieces; their gigantic trunks are torn from the ground, and leap as lightly as the ox in the meadow. The mountain itself groans and trembles, scourged by the tempest. The lightnings furrow a sky darker than the deepest night. Vast deserts, such as that of Kādēsh, in the south of Canaan, where nothing stops the element, are swept by the hurricane. Their sand becomes a moving sea, the atmosphere an ocean chasing over its tossed bed and sweeping with it all which it meets in its passage. The trees which can resist are peeled and stripped bare. Beasts are seized with terror, and their convulsive shudderings make them anticipate the hour of nature. Man is nowhere in this description. He is mute, and retires before the terrible majesty of the spectacle. But we feel, in contemplating it with the poet, that an involuntary anguish is mixed with that other impression of which man alone is capable. Above the horrible turmoil the Lord is seated majestically upon His throne. The flood which is about to sweep over the earth is the footstool of that Throne. He contemplates it with a serene eye, and with His royal Hand He will stay the elements when He pleases. Round Him the powers, which are His Messengers, almost the Priests of His Heavenly sanctuary, clad in their sacred robes, press on to glorify Him. What a magnificent antithesis in a few lines!'

This seems to me a truer view than that which speaks of the 'wild exhilaration' of the Psalmists in the darker side of creation. 'Like the Scottish poet,' says a delightful writer upon the 29th Psalm, 'who looked up from the

heather, and at each flash of lightning clapped his hands and cried "bonnie! bonnie!" they clap their hands in innocent pleasure.'[1] But the beautiful comparison is inapplicable. The Psalmist is not wild. He is not exhilarated. He does not clap his hands. He says with solemn and awe-struck tones :—

The voice of the Lord is cleaving[2] (as one who cleaves wood or stone) the flames of fire.
The voice of the Lord will cause the wilderness to tremble,[3]
The wilderness of Kadesh.
The voice of the Lord will cause the hinds to tremble to the birth,
And strip the forests bare,
And in His palace, all of it saith 'Glory.'

Or, for another aspect of Nature, from another side, take the 36th Psalm. As if reeling from a cavern, the Psalmist looks out from his heart at the cupola of the deep blue sky overvaulting the hills. They remind him of his God; he thinks of an unchanging youth and fulness of beauty. The same thought was in his soul when he wrote

Thou shalt make them drink of the river of Thy pleasures—

as his who, more than two thousand years after, cried to the new-born cataract—

Unperishing youth!
Thou leapest from forth
The cell of thy hidden nativity,
Thou at once full-born,
Madden'st in thy joyaunce.

[1] Stanley, p. 154. [2] חֹצֵב (chōtsēv). [3] יָחִיל (yāchīl).

Then follow words whose depth and beauty no thought can fathom—the blended images of the fountain rising with drifted spray and delicate shadows cast on the silver jet: the light in which it sparkles; the life which is the sum of all we yearn for, which the great sculptor Carpeau cried for in the death agony—'La vie! la vie!'—those images which reach their height only in the Christian Theology of the Holy and Blessed Trinity—

> With Thee is the fountain of Life,
> In Thy Light shall we see Light.

Other touches may be noted. The sadness that comes with the sound of many waters—

> Rushing wave to rushing wave is calling,
> At the voice of Thy cascades—

the impression of God's power summed up in those few words—

> Summer and winter—Thou hast made them[1] —

the awful completeness of the last verse of the 88th Psalm—

> Lover and friend hast Thou removed far from me,
> My intimates are—Darkness.

Let us remark the rugged and terrible energy of the hurried images in the 58th Psalm—the young lion, with his broken tusks; the waters hurrying away; the arrow snapped upon the string; the snail melting, until it is shrivelled and wasted; the abortion that never sees the sun; the whirlwind spoiling the robber's feast, and sweeping off alike the green living branch and the angry heated ember.[2] Or let us think of the exact beauty of the comparison,

[1] lxxiv. 17.

[2] כְּמוֹ־חֵי כְּמוֹ־חָרוֹן (k'mō-chăī k'mō-chārōn). See Rosenmüller in loc.

As the dew of Hermon, falling upon the hill of Sion.

Not to lose our way in details, the contemplation of Nature in the Psalms is distinguished by three characteristics (1) grandeur, (2) spiritual transparency, (3) religious reflection.

1. It is distinguished by grandeur.

It is often said that the discovery of Copernicus has destroyed the traditional way of looking at heaven. The assertion is undoubtedly true, if by traditional is meant *mediæval.* But it is not true, if by traditional is meant *Biblical.* Think of the ample spaces which must have extended before the spirit of him who said in the 139th Psalm—

If I took the wings of the Dawn,
And made my home in the uttermost parts of the sea.

Think of the Eighth Psalm, with the vastness of its conceptions of

Thy heaven, the work of Thy fingers,
The moon and the stars which Thou hast ordained.

Let science reach as far as it will, the Psalmists see the undiscovered margin beyond. It may have been this feature in the Psalms which made them so dear to Murchison—who was not without doubts and hesitations as to some things in Scripture—which drew from him smiles and tears when his lips could not frame words, and the pencil no longer obeyed his feeble hand. But—

2. The contemplation of Nature in the Psalms is distinguished by spiritual transparency.

The natural is often introduced as the type of the supernatural.

The 102nd Psalm (composed in all probability by Nehemiah) rises from the ruin of the city to the ruin of the Universe. It is on the same line of thought with Shakespeare, when he passes from the wreck of 'the gorgeous towers and cloud-capp'd palaces,' to that of the 'great globe itself,' thus (may we dare to say it without irreverence?) reminding us of the words of Him who made the downfall of the Temple the occasion for a transition to the destruction of the world.[1]

How different the choking sobs of the 102nd Psalm from the rapture and the movement of that grand Processional the 147th, chanted round the walls of Jerusalem at the restoration under Nehemiah! The general subject is the excellence of Praise.

> It is good to make melody to our God,
> For it is pleasant, and praise is comely.

This is the germ which expands into the glorious flower common to all Liturgies—'Vere dignum et justum est.' But the great peculiarity of the Psalm is this. Others are as rich in images taken from nature and history. But this uses the natural as the type of the supernatural—the historical and actual as the mirror of the ideal and spiritual. So with the various natural objects which are mentioned. 'The stars' point to Abraham's seed; not one star in the fields of space is missing; not one of Israel's outcasts is unknown. He calls each by name. This was in the Good Shepherd's heart when He said

[1] St. Luke xxi. 5, 6, *sqq.*

τὰ ἴδια πρόβατα φωνεῖ κατ' ὄνομα.[1] The 'clouds and rain' are the images of dispensations at once dark with sorrows and rich with blessings. If the ravens are heard with their harsh cries, how much more His Holy Dove. If His word 'runneth very swiftly' in nature, we are to pray also that in grace 'it may have free course (may run)[2] and be glorified.' 'He giveth forth snow like wool;' that is, chilling dispensations of God's severe Providence, coming down on His Church, yet forming a mantle to preserve it from more intense cold.' Each image from the region of nature is transfigured in the realm of grace.[3]

Or, again, let us read the 65th Psalm with the application which has long been given to it by the deepest Christian spirits. For that Psalm forms part of the Office for the Dead in most of the Western services. The second verse is its Antiphon:—

O Thou that hearest prayer,
Unto Thee shall all flesh come.

He is 'the Hope of all the ends of the earth,' of those who rest beneath the sod in lands that are far away. A cry rises over the furrowed graves. Faith looks for a time

When with joy the hills shall be girded.

The song rises—

O blessed is the Land of God,
Where saints abide for ever.

This interpretation seems to be justified by the teaching of our Lord and of St. Paul.

[1] St. John x. 3.

[2] Psalm cxlvii. 15; cf. ἵνα ὁ λόγος τοῦ κυρίου τρέχῃ, 2 Thessal. iii. 1.

[3] See throughout Dr. Kay, on Psalm cxlvii., and especially his quotation from Dr. Pusey.

3. The view of Nature in the Psalms is distinguished not only by pious reflection, but by distinct reference to the Power and Wisdom of God. They contain the cosmological argument for the existence of God.

This feature the Psalms possess to a certain degree in common with the Sanscrit hymns, and the higher utterances of Pantheistic religions.

In the Classics, the Greek and Roman writers are not very serious in connecting Nature with the gods. The very psalmist of Eleusis gives an account of the origin of its sacred mysteries, destined to be used in devotion, in lines which do not quiver with prayer, but are splendid with the colouring of Homer. The charm of ever-fragrant Eleusis—

Ἐλευσῖνος θυοέσσης—

is celebrated. The glory of the goddess when she throws off the disguise of old age, and beauty breathes around her—

Γῆρας ἀπωσαμένη περί τ' ἀμφί τε κάλλος ἄητο—

her golden hair flowing over her shoulders; the house filled with light, and the earth becoming heavy with leaf and fruit and flower;—all this is told beautifully, but without a sigh or tear of prayer. Here, as in all the Homeric hymns, there is an epic cast, with the action, variety, and manners of Epic Poetry.[1] I believe that in Cicero's treatise 'De Naturâ Deorum,' man seems for the first time to lift his eyes towards Heaven as the peculiar habitation of a creative Power, with something like real

[1] Ilgenius, quoted by Rothe, *Homerus.*

religious awe.[1] The second Book of the treatise bears most upon the subject. In that Book Balbus developes the Stoic idea, while the third Book gives a formal refutation of it by Cotta, who represents the Academic view, presumably Cicero's own. But Cotta so manifestly fails in his task, that we are led to infer that Cicero's heart was with Balbus. It is Cicero himself whose soul is prostrating itself before a Divinity external to the world. When Balbus asserts that nothing but the deadening influence of custom can blind us to the evidences of design in nature, it is Cicero who exclaims with the triumphant air of one who cannot be answered, 'These things not only needed reason to call them into existence—it cannot even be understood how great they are without the highest reason.' The passages in the 'De Naturâ Deorum' are, indeed, too undecided in tone, too deficient in argumentative precision, too contradictory and too rhetorical, to prove absolutely whether the Divine Power which Cicero seeks is Personal or impersonal, one or multiple. But at all events, he reasons to a creative and organising Power. After Virgil, there was an affectation of a mode of contemplating nature which approached to modern sentimentalism. The poet who aspired to a reputation must absolutely attempt an Aurora, or go into ecstasy over a Spring. But there is an unreality about the performance. How different from Shelley's exquisite sentences. 'This poem was chiefly written upon the mountainous ruins of the Baths of Caracalla, among the flowery glades and odoriferous blossoming trees which are extended in ever-winding labyrinths upon

[1] *Du Sentiment de la Nature, en l'Antiquité Romaine.* Par Eugène Secretan.

its ruinous platforms and dizzy arches suspended in air. The bright blue sky of Rome, and the effect of the vigorous awakening of spring in that divinest climate, and the new life with which it drenches the spirits even to intoxication, were the inspiration of the drama.'[1] In Cicero the Roman intellect first ceased to trifle with nature, and breathed its earliest prayer of genuine adoration in presence of the evidences of a Divine design. But with Cicero this ceases. Hindu Pantheism, no doubt, carries the religious contemplation of nature much higher, to the confines of the region occupied by the Psalmists. But the ideas which inspire them are colossal rather than sublime. They are subdued and overwhelmed in the presence of a Universal Life, rather than rapt into devotion by the spectacle of Universal Order. Do they ever cry to the Personal God—

> How manifold are Thy works, O Lord!
> In wisdom hast Thou made them all.
> The earth is full of Thy riches?[2]

I now pass on to examine the Witness to the great ideas of *Christian Theology* which is to be found in the Psalter. I shall consider this under four general heads —(1) the Theistic, (2) the Christological, (3) the Anthropological, (4) the Sacramental ideas of the Psalter.

[1] Preface to *Prometheus Unbound.* [2] civ. 24.

i.

The *Theistic* ideas of the Psalms.

It is often said that the sublime idea of one spiritual God came to the Hebrews from Nature. But why did not other races see His Name in the starry heaven, like David? When Israel was given up to his own instincts, he was always revolting to Baal and Moloch, to the cruelties and obscenities of alien altars. The chief witnesses of Jehovah were His martyrs. Israel was the prophet of Theism, *not* because of race instincts, but *in spite of them*—not by the inspirations of the voice of nature, but against them.

For the critical distinctions between the Jehovistic and Elohistic Psalms, I must be content to refer you to others. What I now insist upon is that the Psalms, under these and other names, give us that idea of the Living Personal God, never confounded with His creatures, which is the 'preamble' of Christian Theology.

God, in the Psalms, is not only Creator, King, and Judge. He has the Eye that guides, the Wing that shelters, the Hand that sustains. Their tone is eloquently condensed into a few sentences by Donne. 'If He be our Refuge, what enemy can hurt? if our Defence, what temptation can subdue? if our Rock, what storm can overwhelm? if our Salvation, what melancholy can depress? if our Glory, what calamity can hurt?'

There is a whole body of truths which are termed *Natural Religion*. They are, as an eminent writer says,

little heard among 'the heart-piercing, reason-bewildering facts' of the world—little able to stand against the 'fierce energy of passion and the corroding scepticism of intellect.'

God's *attributes*, too, are distinctly mentioned, that we may reason from them.[1] For instance—

> Once God spake, yea, twice have I heard the same,
> That power belongeth unto God.
> Also unto Thee, O Lord, belongeth mercy.[2]

Again—

> Compassionate and gracious is the Lord,
> Slow to anger and plenteous in mercy.
>
> As far as sunrise is from sunset,
> So far hath He removed our sins from us.
> As a father has compassion on his children,
> So has the Lord compassion on them that fear Him.[3]

The natural proofs for the existence of God may be divided into two general classes. Man rises to God (1) from *himself*, (2) from *the world*. The first includes the two arguments which, in modern philosophy, are universally known as the ontological and moral. The second includes the two others, now generally styled cosmological and teleological. The last is peculiarly Western. It leads us to look upon the world, not as a mere pageant, but as 'a reality rich in meaning—a grand and fruitful combination of rational ends and proper means.'[4] Its practical importance has been pointed out by Leibnitz in a recently discovered manuscript, only printed within the last few years. 'Meditations which are not in some

[1] Appendix. Note A.
[2] lxii. 11, 12.
[3] ciii. 8, 11–13.
[4] Bishop Martensen.

degree based upon reason,' said that great thinker, 'are but arbitrary imaginations which vanish with the least sensation. Accustom yourself to find everywhere some subject for worship and love; for there is nothing in nature which may not furnish something whereof to make a hymn for God. Accustom yourself to remark the links, the order, the fair progression in everything; and, as we can never have enough experience in matters moral, political, theological (for God exercises our faith in the mists and cloud) we shall do well to establish our minds by sensible experiences of God's greatness and wisdom, found in the marvellous harmonies of the masterly and inexhaustible mechanism of the inventions of God which appear under our eyes in Nature. For nature combines excellently with grace, and physical marvels are a fitting aliment to keep up, without intermission, the divine flame which warms happy souls. Thus we see God by the *senses*, otherwise only by the *understanding*. I have often remarked that those who are never occupied with beauties of this kind are scarcely sensible of that which may truly be called the love of God.' [1]

These obvious proofs of Natural Religion find inimitable expression in the Psalter. It is well to note the great importance of this in a book providentially designed for the widest circulation and most constant use in Christian worship. We, at least, live in an age when the very idea of a Personal God is assailed from various

[1] *Dialogue sur les sujets de Religion, entre un habile politique et un ecclésiastique d'une piété reconnue.* Œuvres de Leibnitz, publiées pour la première fois, par A. Foucher de Careil, ii. 512–536.

quarters, ultra-material and ultra-spiritual. The Psalms, in their deeper significance, waken echoes in a land far off. They prophesy of another worship and theology. But in their most literal and superficial expression, in words which no one can mistake, they set to music the first article of the Creed, 'I believe in God the Father Almighty, Maker of heaven and earth,' and supply it with an exuberant and attractive commentary. This many-voiced republication of Natural Religion, this vivid, impassioned, picturesque assertion of the Existence and Attributes of God, is of priceless value.

An objection to regarding the Psalms as in any sense a field for Theological truth must here be considered. It is argued, from different points of view, that they are not capable of Theological construction at all.

An eminent historian and thinker, lately taken from the Church, speaks of Bishop Lowth's Lectures, noticed last Sunday, in a way which leaves no doubt that this is his conclusion. 'Bishop Lowth's Lectures,' he writes, 'revealed to an unstartled world that a large portion of Holy Scripture was pure poetry, addressed to the imagination, or the reason through the imagination, and making a very different demand on the faith of believers.' The venerable writer goes on to say—'This appears to me what I venture to call *the* religious problem of the day. We have had a Hooker who has shown us what truth is received from Revelation, what from the earlier unwritten revelation in the reason of man. We want a second Hooker, with the same profound piety, the same judgment, to show — if possible, to frame—a test by

which we may discover what are the eternal irrepealable truths of the Bible, what the imaginative vesture, the framework in which these truths are set in the Hebrew, and even in the Christian Scriptures. Theology has so long demanded the same implicit belief in metaphor, apologue, allegory, as in the sublime verities or plain precepts of our Lord. It has refused to make any allowance for poetry, and endeavoured to force upon our slower and less active minds all the Oriental imagery, all the parabolic creations, as literal objects of Christian Faith. In these investigations the Oxford Professor of Poetry unknowingly led the way.'[1]

One who in poetical genius at least may, perhaps, be named as superior to Milman, has brought this objection to a more definite point. His argument appears to be this. 'What is said in Hebrew poetry, and more especially in the Psalms, is due to the passionate personification of Oriental poetry. It is not literal. It is not even serious. Much less is it scientific or theological. God stands for the Eternal Something not ourselves making for righteousness. All which implies in God will, thought, consciousness, ideas, knowledge, love, tenderness, sympathy, is poetry. God is no doubt a thousand times over apostrophised, hypostatised if you will. But that is simply as Nature is addressed by modern poets. The intelligent reader is to take all that for what it is worth. In analysing the Psalms really, he may brush it away. All that is to be understood literally is that which is said of righteousness, of moral good.'

[1] Dean Milman, *Annals of St. Paul's*, pp. 467–468.

But to this it may be replied:—All this personifying language about God we are told by superior critics is mere froth and flowers. It is poetical varnish. It is the imaginative investiture of thought. But if all this Theological language about God is unreal, why may not all this moral language be equally unreal? No doubt righteousness is defined with something of the precision of modern ethical science in the 15th and 131st Psalms. But God is spoken of a hundred times oftener, and in language, so to speak, more technical. The attributes of the Most High are mentioned again and again. The various kinds of proof of the existence of God which form the staple of Natural Theology are in the Psalter in simple lines—the ontological and moral everywhere; the cosmological in the 19th, 104th, 135th, and 139th Psalms; the teleological in the 94th Psalm. Now, we have no right to make the *morality* of the Psalter serious, rational, dogmatic—the *Theology* of the Psalter sentimental, lyrical, extravagant. We must either evaporate both or admit both. We have no right either to the Theology without the morality, or to the morality without the Theology. We may reject both alike if we will, and say that the Psalms contain nothing but words. But we have no right to say that intense faith in the Living Personal God, the Creator of all things, and the sympathising Hearer of prayer, is not in the Psalms equally at least with an intense conviction of the moral significance of righteousness in man.

Under this division of Theology we should notice one remarkable omission in the Psalms. 'As God,' says Donne, 'hath spangled the firmament with stars, so the

Psalms with His Name.'[1] The Psalmist sung of God with a wealth of Attributes which puts our colder hearts to shame. God is his sun, his light, his shield, his rock, his salvation, his defence, his glory, his refuge.

> Never praise of love or wine,
> Panted forth a flood
> Of rapture so divine.

Yet, through all his strains one epithet is never applied to God. In all those Psalms beyond which the Church cannot rise at Christmas, Easter, or Ascension-tide, in all those deep and burning songs, no Psalmist has ever cried, 'My Father!'[2]

ii.

For the *Christological* ideas of the Psalms I content myself with referring to two former Lectures upon the Witness of the Psalms to Christ. But I must add that, if any student desires to see the profound conviction of the great masters of ancient Theology of the witness to the first principle of Christian Theology in the Psalter, he can scarcely do better than refer to Athanasius's 'Orations against the Arians.' A few hours' study of the edition by Professor Bright, with its accurate margin, will show

[1] *Sermons*, p. 670.

[2] Psalm lxxxix. 26, may occur to some as an exception. But it has been well remarked, 'David in toto Psalterio nusquam invocat Deum sub nomine Patris. Proinde, non de ipso dicitur, *Ipse invocabis me, Pater meus es Tu.* Fortasse particulari providentiâ Dei factum est, ut David nusquam invocaret Deum sub nomine Patris, ut hic locus non acciperetur de David, nisi ratione Christi.'—Bellarmin, *Explanat. in Psalm.* p. 656.

in how many places Athanasius saw the co-equal, co-eternal Godhead of the Lord. Thus on the words of last Sunday's text, 'Thy kingdom is an everlasting kingdom.'[1] 'That which is said does not permit us to reckon the smallest distinct mensurable interval (*διάστημα*) in which the Word was not. For, if all measurable interval is measured in the ages, and if the Logos is King and Maker of all ages, it follows that, there being no such smallest *διάστημα* before Him, it is madness to say *ἦν ποτε ὅτε οὐκ ἦν ὁ αἰώνιος*.'[2] One may, indeed, be tempted to say with Philo that both parties count rather than weigh texts. The strong hand of Athanasius sweeps all the chords of the Psalms, masterfully indeed, but with a strength which, at times, is too careless. But on the whole, the conviction remains that, if any Psalms be Messianic, the leading ideas of the Theology which harmonises them are in those Psalms also.

iii.

We next consider the *Anthropological* ideas of the Psalter. My present purpose leads me especially to that view of human existence which is contained in a part of the 139th Psalm.[3] Our examination of it must be preceded by a survey of the region of thought to which it belongs.

Most of us are familiar, in a general way, with the argument from Design. Certain effects strike us as unmistakeably resembling the results which we have observed to follow from reasonable combination. They have, there-

[1] cxlv. 13. [2] Athan. *Orat.* p. 942. [3] vv. 13–17.

fore, a cause proportionably like the designing cause which we know as Mind or Intelligence.

This argument extends over two great regions—(1) Nature and (2) History.

1.

It extends over the region of Nature.

Some men of great ability, indeed, treat this conception as a Theological superstition, or metaphysical speculation, which must disappear in the merciless light of positive knowledge. They disenchant supposed 'exactitudes of adaptation' of the admiring and adoring awe with which they have hitherto been invested. The insect seems to us to flit in his little ecstasy of freedom about the flower. The flower is only less than a miracle of spontaneous sweetness and grace. But the insect, we are told, is drawn to the plant by cords which are tighter than stiffened steel. 'The grass withereth, the flower fadeth,' but it 'fades into a necessity' in the inexorable glare of scientific observation. And man himself—with all his achievements in the past, and all the promises that dawn on the far horizon of his future—man himself was never designed for his great destinies, but, alike in the mechanism of that which is called his conscience, and in the structure of his frame, has been slowly and blindly moulded by the fatalities which environ him. Yet such arguments, however picturesquely and variously illustrated, scarcely reach the depths of the human spirit, and the solemn sneers with which they are pointed are shivered

against the rock of an irreversible conviction. For, if it could be shown that the method which has evoked and equipped the universe is so *immethodical* that no mind could ever have groped and staggered along its dreadful millennium of confusion, then, indeed, religion would be annihilated, but science would be annihilated also. But to this it can never come. For the ascertained relations of the world are relations of thought; and thought cannot exist out of a Mind which thinks. If *Mind* alone can construe the universe—the question is as old as Cicero—how can *Mindlessness* have constructed it? 'Natura *mentis expers* hæc efficere potuit, quæ non modo ut fierent ratione eguerunt, sed intelligi qualia sunt sine summâ ratione non potuerunt?'[1]

2.

This argument from design extends to human History also, and that it does so is one of the main discoveries of the larger part of the Old Testament, and of much of the New Testament also. From instance after instance we are led to the intended correspondence between the individual and the age, between the men and the work which was appointed for them to do. The highest type of this is, of course, in the manifestation of our Incarnate Lord. 'The Lord hath called Me from

[1] 'The universe as known, being throughout a system of *Thought-relations*, can subsist only in an eternal Mind that thinks it. . . . If it takes *mind* to construe the world, how can it require the negation of mind to constitute it?'—*Religion as affected by Modern Materialism*, by James Martineau, LL.D. pp. 11–12.

the womb: from the bowels of My mother hath He made mention of My Name.' But examples are not wanting along the whole line of sacred history. Samson, St. Paul, the Baptist, immediately occur to our minds. Not less remarkable is Jeremiah. God's people must have a Prophet of wondrous mould—alone upon the earth—alternately hooted through the streets and feared by Princes—alternately startling the land with words that rang like a trumpet, and winning by the tender pathos of entreaties that fell like tears. We find him at the outset of that long ministry of forty years. With locks still unsilvered clustering over the bright eyes of youth, he sighs—

> Ah! Lord God!—behold,
> I cannot speak—for I am a child.

But he is assured that one Eye had been upon him before his mother's, and that a Designing Hand had shaped him for his glorious destinies. He is encouraged by the declaration of that which is ordinarily a secret of Heaven shrouded in its sternest reserve.

> Before I formed thee in the belly,
> I knew thee.[1]

This law of historical Coincidence between certain men and the circumstances of their age leads us to a problem, which, when rightly studied, is not a mere scholastic subtlety.[2]

'Of those vast monuments of Theology which amaze and appal us,' writes Dean Milman, 'the amazement is

[1] Jeremiah i. 5–6. [2] Appendix. Note B.

the sole remnant for posterity.' I am persuaded that any one who turns his attention to the question which I am about to indicate will think otherwise.

It is known to students of Theology and Philosophy that a controversy was carried on in the Middle Ages, and renewed at the Reformation, as to the view which was to be taken of the bringing into existence of every child of man. One school held that not only the body, but the soul, came from the parents; and this doctrine was termed traducianism, or generationism. The other school maintained that each soul must come by an act of Creation from God. And this doctrine was entitled Creationism. The question may be put in a pointed form by asking, Are individuals *created*, or are they simply *born*?

Most Christians, I suppose, feel that Creationism is the theory which commends itself to their reverence and to their reason. Allowance, indeed, must be made for such elements of truth as are unquestionably contained in the other hypothesis. Science and experience tell us that each individual is one link in a long series of successive developments of a particular type. It is vain to deny that every individual is profoundly influenced by peculiarities of family and of race. Whatever other heritage a father may bequeath to his son, there is one which he must leave, call it brain inheritance or what we will. On the one hand, sweet tempers and gentle bearing pass on from generation to generation; on the other, the family scowl is not only a thing to be read of in the pages of 'Redgauntlet.' There is rage in the blood, lust in the blood,

brandy in the blood.[1] But faith, nay, we may say, experience also, shows us that the natural birth is, after all deductions, moulded, directed, superseded, by a higher purpose, and by a Diviner action. Each human being, made in God's image, is a new manifestation of that Divine image. Each true human life is a fresh syllable of that Divine language in which God is speaking from age to age. Now, in the Psalms both these points of view are recognised. But Creationism is the Psalmist's creed. On the one hand, David says, 'Behold, I was shapen in wickedness, and in sin did my mother conceive me.' But on the other hand, we turn to the glorious 139th Psalm. Of the age and authorship we need raise no question. It may be, as great authorities consider, that the style has a strong tinge of the Aramaic colouring of the tongue of the Babylonian kingdom—of a retrograde movement of the language of Israel towards that of the ancestral patriarchal home. It may also be, as profound Christian thinkers have held, that the highest and ultimate subject of vv. 13-17 is not generation, but regeneration, not the natural, but the mystical body—that Aben-Ezra is justified in calling the Psalm the deepest and most sublime of all. I am ready to bow before the Mystery of the

[1] 'I do not speak now of diseases which are developed simply in the offspring while in the womb of the mother, but of diseases which go further back than this origin, which go back three and even four generations, and which, once implanted, require another relay of three or four healthier generations before they are wiped out. We have traced in this class of disease, in diseases originating in the manner described, many very definite maladies,—scrofula, consumption, cancer, rheumatism, gout, insanity, chorea sancti Viti, syphilis, and the whole and varied train of alcoholic affections.'—*Inter-relationship of Clerical and Medical Functions*, by B. W. Richardson, Esq., M.D. *Clergyman's Magazine*, January, 1877.

Incarnation, to acknowledge that the Psalmist hymns the preparation of that Body, which was framed and moulded for the habitation of the Eternal Word in the Virgin's womb. Still, the *spiritual* subject is given to us under the *literal* and *apparent* subject, and the sacred Poet makes himself responsible for it—just as in the vision of the resurrection of the dry bones, the Prophet commits himself to the doctrine of the resurrection of the body.

The words of the Psalmist in the 139th Psalm run thus: [1]—

For Thou—Thou hast possessed my reins,
Thou hast interwoven me in my mother's womb.[2]
I will give Thee thanks, because in awful wise [3]
I have had my miraculous being.[4]
Miraculous are Thy works—and my soul knoweth it right well—
Not hidden was my substance from Thee
When I was formed in the secret covert.
I was broidered [5] in the lower parts of the earth.[6]
My germ unformed Thine eyes have seen,[7]
And on Thy book were all of them inscribed.
The days were outlined well [8]
When not one amongst them was.

This teaching admits of no dispute. A thrill of awe passes through the Psalmist's soul as he contemplates the mystery of his being. The plaited and interwoven tissue that fenced him round in the womb is God's handi-

[1] vv. 13–17.
[2] תְּסַכְּנִי (t'sŭkkōnī).
[3] נוֹרָאוֹת (nōrāōth).
[4] נִפְלֵיתִי (nĭph'lēthī).
[5] רֻקַּמְתִּי (rŭkkăm'tī).
[6] בְּתַחְתִּיּוֹת אֶרֶץ (b'thăch'tīyōth ārĕts).
[7] גֶּלְמִי (gŏl'mī).
[8] יָמִים יֻצָּרוּ (yāmīym yŭtstsārū).

work. Man, in the very rudiments of existence, is a miracle of design. The threads of a strange embroidery are shot through the wondrous woof where life sleeps folded in its ante-natal cell. A marvellous work goes on—

ἐν σκότοισι νηδύος τεθραμμένος.[1]

The man corresponds to his days. The Divine Artificer sees that which is rolled up in the embryo. And while He sees it, the days fitted for its development are outlined before His gaze, as the sculptor knows what shape will come from the unhewn block, as the architect has the outline of his work before him. God's Mind is God's Book. There is a secret laboratory, where birth as a natural fact, and creation as a supernatural fact, coincide. There is a point where various laws meet and interwork harmoniously. (1) The fatal and mechanical law which regulates the continuation of the species. (2) The law which presides over the free individual life, the awful and beautiful gift of the living God. (3) The historical law which adapts the man to his time. The point of reconciliation we cannot find. We see but broken segments of the perfect arch. The womb is as mysterious as the grave. Birth shrouds its secrets with a veil as impenetrable as death. But the Revelation which throws some radiance upon the sombre mystery of life's close flings back, in this Psalm, one ray at least, upon the portal of its beginning.

[1] Æsch. *Eumen.* 665.

iv.

We pass on to the Theological ideas of Justification and Sacramental Grace, to which witness is borne by the Psalter.

It will be remembered how St. Paul refers us to the 32nd Psalm. When David goes to the root of his acceptance with God, he can place no confidence in his sin-stained works. 'To him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man to whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sin is covered. Blessed is the man to whom the Lord will not impute sin.'[1] Again and again is our forgiveness brought up to the same source:—

There is forgiveness with Thee that Thou mayest be feared.[2]
Enter not into judgment with Thy servant,
For in Thy sight shall no man living be justified.[3]

Those who receive the 40th Psalm as Messianic find in it, with the fact of the Atonement, the Theology of the Atonement.

Sacrifice and offering Thou didst not desire.
Then said I, Lo! I come—in the volume of the Book it is written of Me.

[1] Romans iv. 4–8. [2] cxxx. 4. [3] cxliii. 2.

There is a marvellous statement of the doctrine of Grace in the 63rd Psalm: [1]

> My soul followeth hard after Thee.
> Thy Right Hand upholdeth me.

The well-known line—

> Hangs my helpless soul on Thee,

does not adequately express it. All controversies on Grace and Free-will are hushed and folded up within it. The soul is always clinging, yet ever moving; always holding, yet always held. We grasp, or we should not have the hearts of children; but we are safe, as the child is safe, not on account of its tiny grasp, but because it is held by the strength of a protecting love.

The conception of a New Birth, and of spiritual life sustained and strengthened by a Eucharistic Feast, is in the Psalter. Every citizen of the new Sion is solemnly introduced into it, and registered among its people by an act which is one of New Birth.

> This man was born there.
> And of Sion it shall be said,
> This and that man was born there.
> The Lord shall rehearse, when He writeth up the people,
> That this man was born there.[2]

And just as our Lord's saying, 'Except a man be born again of water and the Spirit,' refers to and interprets the 87th Psalm, so His teaching on the other Sacrament of the Gospel includes a reference to another Psalm. All the

[1] v. 8. [2] Psalm lxxxvii. 4–6; cf. St. John iii. 3–5.

benefits of the Agony which is chronicled in the 22nd Psalm are exhibited in, and conferred by, a mysterious rite, which is imaged by a Feast, and connected with worship.

> The poor shall eat and be satisfied.
> Your heart shall live for ever.
> Have eaten and bowed down all the lusty ones of the earth.
> Before Him shall bend all those who descend to the dust.

Our Lord's words in the sixth of St. John answer to this. 'I am the Living Bread, which came down from Heaven. If any man eat of this Bread he shall live for ever.'[1] 'How natural,' cries Delitzsch, 'is the thought of the Sacramental Eucharist, in which the Second David, like the first, having attained to the Throne through the Suffering of death, makes us partakers of the fruit of that Suffering!' Nor does this passage stand alone. The mystic Table is ready in the 23rd Psalm—

> Thou preparest a Table before me in the presence of mine enemies.

The 116th Psalm has furnished the Church with a great Eucharistic motto:—

> What shall I render unto the Lord
> For all His benefits towards me?
> I will take the cup of salvation,
> And call upon the name of the Lord.

As the 145th Psalm supplied ancient Christians with the daily grace upon their chief repast, so the same verse was perpetually repeated by communicants at the altar:—

[1] *Φάγονται πένητες· ζήσονται αἱ καρδίαι αὐτῶν εἰς αἰῶνα αἰῶνος.* Psalm xxi. (xxii.) vv. 27, 28 (LXX); cf. *ἐάν τις φάγῃ ἐκ τούτου τοῦ ἄρτου, ζήσεται εἰς τὸν αἰῶνα.* St. John vi. 51.

The eyes of all wait upon Thee,
And Thou givest their meat in due season.[1]

The sum of my argument is this. In the Psalms we find ourselves, not only in the same atmosphere of religious *feeling* which we are accustomed to breathe, but with a map unrolled before us whose distances are measured by the same scale of religious *thought* which we have been taught to use. The Theistic ideas of the Psalter are those which we find in our Creeds; the Attributes of God are laid down, and reasoned from, as Augustine might have done. And no sufficient cause can be discovered for considering the Theistic teaching of the Psalms to be the mere poetical adornment and imaginative vesture of thought. The Christological ideas of the Psalms supply a key which unlocks many passages. The intellect of Athanasius found itself at home in these high ranges. The view of the mystery of Man's conception, birth, and destiny, taken by these writers, is precisely that which has commended itself to Christian thought. The soul, turning from these speculations to questions which more immediately concern its own salvation, and enquiring the grounds of its acceptance, can find no answer in St. Paul more profoundly Evangelical than those which are given by David and other Psalmists. In the words which I chose as a motto, Scripture is spoken of as a living thing, with a living eye of foresight. As we turn from the great Theological principles of the Christian Church to the Psalms, we

[1] τὰ ῥήματα ταῦτα ἅπερ οἱ μεμυημένοι συνέχως ὑποψάλλουσι λέγοντες.—Chrysost. in loc.

see in those old pages an eye that is fixed like a living thing upon the Creeds, and a mind that frames its utterances accordingly—and we say, *προϊδοῦσα ἡ γραφὴ προσευηγγελίσατο.* The Font and the Altar have Psalms that are appropriate to them, and express the ideas which belong to them. The Psalter thus bears witness to Christian Theology. When we turn from the Dogmas of faith to the means and channels through which grace is conveyed to us, it might be shown that each great branch of the Church perceives its own favourite portion of Christian thought and experience anticipated in the Psalter. Along those ample ranges, each great school of legitimate Theology finds a place. To the manifold peal of those silver bells, each ear fits the words that are dearest to it. The great *Theology*, more strictly so called, which dwells upon the objective Creed, cries with St. Basil, *ἐν ψαλμοῖς ἔνι θεολογία τελεία.* The Mediæval Schools, sometimes so subtle and so arid, speak with such tenderness upon the Psalms, that Luther owns, 'Some fragrance of life comes to men of good-will—from words, not always rightly understood, pious souls draw something of consolation, and feel a soft breath blowing from the Psalter as if it had passed over a garden of roses.' To Luther himself, and to Bellarmine, as we read them at a distance in which the sharp angles of controversy are rounded into a heavenly calm, the Psalter is equally dear. As we study their Commentaries, Bellarmine is little less Evangelical than Luther, Luther little less ecclesiastical than Bellarmine. In our own Church it is as dear to these for what it witnesses of Justification as to those for what it witnesses of Sacraments. But I pause.

It may be doubted whether the Psalter is sufficiently studied and used by those who are necessarily engaged in the struggles of religious thought. In rougher days, a Psalm once did much to decide the fortune of a battle. In 1589, Henri IV. with his little army was overtaken by the host of Mayenne at Arques, near Dieppe.[1] His forces were almost crushed by the weight of superior numbers. The Huguenots of Dieppe had only been able to raise two strong companies to help their champion—'Come, M. le Ministre,' cried the King to Pastor Damour, 'lift the Psalm. It is full time.' Then, over all the din, a cadenced melody marked the stately tramp of the strong soldiers. It was the 68th Psalm, in the version of Clément Marot, set to an austere melody.[2] Slowly moving on, the two companies split the army of the League like two iron wedges. At that moment the fog which had rolled in from the sea, and hung over a castle which commanded the position, cleared away. The artillerymen of Henri could take aim. The swing of the Psalm was timed by the long roll of the guns. And the Leaguers were scattered. Strange to find this Psalm playing such a part in modern France, and again at the Battle of Dunbar. But, stranger still, after so many revolutions of thought, to take up these old songs, and find in them not only encouragement to wage the war of Truth, and music to cheer us on the way, but the very weapons with which we are to win the victory.

[1] I owe this illustration to a recent article by M. Réville.

[2] 'Que Dieu se montre seulement,
Et l'on verra soudainement
Abandonner la place,
Le camp des ennemis épars,
Epouvantez de toutes pars,
Fuïr devant la face;
Dieu les fera tous enfuïr.'
—*Le Pseaumes mis en rime Françoise*, par Clément Marot et Théodore de Bèze.

LECTURE VIII.

Sing unto the Lord with the harp; with the harp, and the voice of a Psalm.

PSALM xcviii. 5.

LECTURE VIII.

It is necessary, at the close of a series of Lectures like the present—even at the risk of wearisome repetition—to recapitulate the whole argument.

The subject has been the Witness of the Psalms to Christ and Christianity. Under the head of Witness to Christ, six *criteria* were laid down for testing the superhuman origin of Prophecies. (1) Known prior promulgation. (2) Sufficiency of correspondence. (3) Remoteness, chronological and moral. (4) Non-isolation. (5) Parsimonious but characteristic particularity. (6) Worthiness of spiritual purpose. The 22nd Psalm was first examined. The two great schemes of interpretation, Rationalistic and Christian (represented by Reuss and Bossuet) were discussed. Our conclusion was that the general view of Christian interpretation satisfied all the *criteria* proposed.

If, then, the facts disclosed in this Psalm were promulgated several hundred years before the Crucifixion; if a natural and unforced interpretation brings out with sufficient clearness what those facts are; if the fulfilment was

separated from the prediction, morally by a chasm of circumstances which no anticipative sagacity could bridge over, and chronologically by 'a deep abyss of years;' if the Prophecy does not stand alone, but is part of a great whole; and if the end for which it was given is worthy of the justice and love of God;—we are led to the conclusion that an influence was at work in its production of a higher kind than that which presides over the ordinary works of human intelligence.

But the establishment of the prophetical character of even one Psalm makes it unlikely that it will stand alone. Hence we are led to the principle of the colligation of Messianic coincidences in the Psalter, divided into (1) Those which delineate His character; (2) Those which foreshadow His life.

The Messianic Psalms were referred to four classes (1) the subjectively, (2) the historico-typically, (3) the mystically, (4) the objectively Messianic. It was argued that the true explanation of passages which seem to connect sin with Christ, and of the imprecatory passages in the Psalter, is to be found in the existence of subjectively Messianic Psalms.

One intermediate Lecture was devoted to the consideration of two objections to the use of the Psalter as a Manual for Christian worship—(1) from the character of David, (2) from the alleged indistinctness or negation of the hope of Immortality in the Psalms.

The Witness of the Psalms to Christianity includes four elements—their witness to

(i.) Christian Character.
(ii.) The Christian Church.
(iii.) Christian Worship.
(iv.) Christian Theology.

Under the head of Christian Character, the sum of our argument is this. In the Psalms, taken as a whole, we have a gift, quite exceptional in its kind, viewing the book merely as *the* Manual of Prayer. But there is something far beyond this. These leaves might seem, at first sight, to have dropped from the clouds, and to have been stitched together at random. Yet not only do we find in them predictions of the Saviour's Life and Death, Resurrection and Ascension. We can trace throughout another Prophecy, which may be submitted to the tests originally laid down. The Psalms lift us into a purer air than Psalmists themselves ever breathed. The authors of these sacred songs touched the chords of a finer human heart than that which beat in their own breasts or those of their contemporaries. The Psalms presuppose men to use them, full of the sense of sin and the blessedness of reconciliation—rejoicing in God—seeking for inward purity—gentle, tender, childlike. This anticipation of the Christian Character, so long before Pentecost—this provision of fitting utterance for all the moods of Christian sanctity—is a continuous Prophecy ever fulfilling itself in the Church. Every single Christian man who thus, as Athanasius wrote to Marcellinus, 'thoroughly perceives and learns the affections of his own soul in the Psalter,'

finds in himself a separate witness of the Psalms to Christianity.

'The Psalmists,' said Donne, 'were not only clear Prophets of *Christ*, but of every *particular Christian*. They foretold what I, what any, shall do, and suffer, and say.' St. Augustine tells us of one new man in Christ Jesus, with one great voice of surpassing music and one deep heart of love. 'Et tanquam unus Homo cantat in Psalmis.' Many portions of our Lord's teaching were addressed, through an audience which could not receive or understand them, to those far away in time and place. They presuppose such hearers and readers; they imply the kindling of a light in which they could be read, the existence of natures to which they should become intelligible. In the same way, the Psalms presuppose an audience for which they were suited, and a tone of feeling and devotion which should answer to them. If these deep sighs and unutterable yearnings were intended to be used, they imply the knowledge of a character not yet perfected by the Holy Ghost; of souls, with finer gifts and higher susceptibilities, to be moulded out of our fallen humanity. They may well call themselves new songs. They are new songs for new men.

The Psalms are not only Prophecies of a Character which, in its perfected lineaments, did not yet exist, of souls to be created, a people to be born. They are Prophecies of a Community, whose members were to enter within its precincts by a new birth—a community, in its inner relations to its Lord a Bride; in its relations to the elder Church, another Sion or Jerusalem; in its organisa-

tion, a City; in its union under one Divine ruler, a Kingdom. They are Prophecies of a worldwide worship—of a music slumbering in its shell—of a ritual year moving from festival to festival.

Under the head of the Witness of the Psalter to Christian Theology, my argument last Sunday was that, in the Psalms we find ourselves in the same atmosphere of thought, as well as of feeling, which we habitually breathe. And this was examined in relation to its great leading ideas—Theistic, Christological, Anthropological, and Sacramental.

If this argument shall to any appear to be valid, let it be considered that it is after all but one single line of proof in a great contexture of converging probabilities. 'I am reading the Psalms just now,' writes Mr. Wilberforce in his Journal (1803). 'What wonderful compositions! what a proof of the Divine origin of the religion to which they belong! There is in the world nothing else like them. And that this proof should exist where there are so many others of the same kind, and of other kinds. If the Psalms, suppose, and some other parts of Scripture, belonged to different systems . . . as 14-17th of St. John, St. Paul's Epistles, Isaiah . . . we might, were this the only proof afforded, be divided and puzzled. But how unaccountable, except on the true hypothesis, that each should in itself be so excellent, and should belong to, and be connected with, the others.' [1]

The Witness which may thus be collected from the Psalms appears to me to be of real value and solidity.

[1] *Life of Wilberforce*, iii. 134.

But I must confess that, in the preparation of this series of Lectures, I have had before me something more than the collection of materials for a section in a Chapter upon the Evidences of Christianity. In the honoured audience which I address, I speak to many who can learn nothing from me. But there are some who have not long entered upon their Ministry; there are many who are likely to take Holy Orders; there are many more who will remain Laymen of the Church. I should be deeply thankful if I could, in any degree, impress upon these, my younger brethren, some sense of the vast practical importance of some real knowledge of the Psalms for the Clergy and Laity of our Church.

Let me try to draw out the line of thought—traced many years ago by the hands of a learned and pious layman[1]—which seems to me to prove, (i) That the use of the Psalter is a test of the *Church's* spiritual life; (ii) That the Psalter can really be used by the Church, only as is directed in our own services.

i.

It has already been urged that the Psalms form an important test of the spiritual life of the individual soul.

But they form a no less discriminating test of the point at which the spiritual life stands in any particular Church. Mr. Coleridge is reported to have said, in one of his least felicitous moments—'In that part of public worship, in which more than any other, the common people ought to join;—which, by its association with music, is

[1] Mr. Alexander Knox.

meant to give a fitting veil and expression to emotion; in that part, we all *sing* as *Jews*, or, at least, as men in the abstract, without a Saviour. You know my veneration for the Book of Psalms, or most of it; but, with some Six exceptions, the Psalms are surely *not* adequate vehicles of *Christian* thanksgiving and joy.' In Mr. Coleridge's day, no doubt, the chanting of the Psalms was rather uncommon, except in formal Cathedral service. But it is curious to contrast with the frigid and grudging admissions of this passage, the often-quoted panegyrics of St. Jerome, Sidonius Apollinaris, Hooker, and a host of others.

Let us proceed to consider how it is that the Psalter has never really been used and enjoyed but within the Church.

The Jews of the present day employ a considerable number of Psalms in their Manuals of Prayer. Particular Psalms are sung at marriages, funerals, and on other public occasions. But, on the whole, it may truly be said that the Synagogue cannot bend David's bow. His lyre falls from its nerveless grasp. Among the separated Protestant bodies there is deep individual study of the Psalms, devout appropriation of their Gospel meaning, pious and meditative reading, hallowed learning. But the *Psalms* are used by these *communities*, as such, only in fragmentary portions, and in imperfect because versified renderings.

ii.

It seems to me to be unquestionable that the Psalter as a whole has never been really enjoyed by any body of

Christians, except in the historical Catholic Church, and especially in our branch of it. In the separated communities, the ordinary poetical versions are only sung by piecemeal and capriciously; and such versions are not Psalms at all. For the songs of Sion (as we have before seen) have a structure of their own. Their matter is given, in a poetry not of words but of ideas—in a connection not of sound with sound, or syllable with syllable, but of thought with thought, idea with idea. Other poetry, when it is translated into literal prose, loses its essence as poetry. Its form is gone. Its life is measure and cadence, and these have evaporated. But in Hebrew poetry it is otherwise. A verse translation may, indeed, throw a gleam of beautiful light upon a single clause, or form an exquisite commentary upon a single passage. But, taken as a whole, a Psalm is destroyed by being turned into *verse*—even when Milton or Keble attempts the task—as much as Homer, Virgil, or Dante is destroyed by being turned into *prose*. And this seems to be one of the many threads of the great contexture of coincidences which the Wisdom of God has woven into the woof of the Psalter. He who inspired the Prophecies of Christ and of His Church in the Book of Psalms—Who provided that Church with a Manual of worship—provided also that it should be conveyed in the only form of poetry suitable to make it universal. Therefore, the Psalms can pass from tongue to tongue without destruction of their essential character. It is not, of course, a sin to imitate, or paraphrase, Holy Scripture in rhyme or measure. Bishop Lowth's translation into Latin hexameters of Isaiah xiv. has been considered by some

scholars one of the finest pieces of modern Latin; but no Church or sect gives it *as* Isaiah. Dr. Watts was, perhaps, at liberty to produce Psalms in what he and others considered as an 'elegant and evangelical dress.' But, if it was intended to use these pieces in the sanctuary as Psalms, it was *not* justifiable to strip them of that which has been well termed 'their divinely significant drapery.' Of all the Prophecies of Messiah in Scripture, the 22nd Psalm is nearly the most pathetic, the most sublime, the most indisputable. The only passage which can be supposed to equal or surpass it is the 53rd chapter of Isaiah. How grotesquely absurd it would appear to cut out the prose translation from the English Bible, and to insert in its place an elegant rhymed version, to be substituted on all occasions of public worship for the Divine original! The Psalms, therefore, can only be really employed in Public Worship by taking them in such a form as that in which they stand in the Prayer Book of the English Church.

Nor let it be said that something more than a compensation for this deficiency is found in the substitution of Hymns. Hymns cannot really and adequately replace the Psalter.

To Psalms as compared with Hymns, we may apply the analogy of the inspired Apostolic writings compared with those which follow them. As we enter upon them, we feel that we breathe a different air. A creative epoch has passed away. The flood-tide of Divine Life has fallen. No new thought is expressed. There is, indeed, sometimes a more exciting and heated air, more that is mo-

mentarily striking and impressive, in the Apostolic Fathers than in the Apostolic writings themselves. The inspired is often compressed, constrained, obscure. The soul is on fire, but the flame is silent. The language is calm as eternity, of a deep august simplicity. An omniscient Wisdom is sphered in it. There is as strange a contrast between many modern Hymns and the Psalms, as between many modern preachers and the Epistles of St. John or St. James. Who can measure the distance between the vapid moralising of many Funeral and New Year Hymns and the 90th Psalm, 'that Psalm of eternity;' between the 22nd and 23rd Psalms and certain Revival Hymns? No one can ever say with literal truth, as Donne once wrote, 'this is the last beating of the pulse of the Psalm, the last panting of the breath thereof.' Of many hymns, with their shallowness, we are tempted to echo the complaint of gardeners—'there is *no body* in this soil.'

It may be added that, in a laudable desire to secure all that is best from various parties, we may be a little blind at present to possible dangers from Hymns. There used to exist in our Church an old-fashioned jealousy about supplanting Psalms by Hymns, which has been somewhat too much ridiculed. I, for one, sometimes fear, lest in our desire for variety and warmth in Hymns, we may be piling the Church with combustibles which will explode in different directions. Hymns are not necessarily Catholic, or tending to a piety which is manly, rational, according to the analogy of faith, because they are heated, sensational, exciting. St. Augustine tells us that the African Donatists mocked at the Catholic Christians, because the

Catholics chanted nothing in their Churches but the Divine songs of Prophets and Psalmists, whilst the sectarians intoned, with voices that swelled and rang like trumpets, human compositions which were flushed with the strong wine of their fierce fanaticism. At all events, it is high time for us to exercise a discriminating caution. There are Hymns which are beautiful, Scriptural, Catholic—others are luscious and hysterical. Many, of which this cannot be justly said, have a voice wanting in resonance and limited in compass. They are incapable of expressing depth of thought or height of aspiration. They are the doggrel of self-satisfied narrowness. They brighten with a selfish assurance, or quiver with a selfish fear. They utter no cry of profound yearning; they speak of no continuing conflict; they acknowledge no mystery of Sacramental Grace. They breathe the atmosphere of sectarian souls, without breadth of horizon or nobility of devotion.

I believe it to be high time to face this phenomenon of contented acquiescence in the practical deposition of the Psalter from its place. Let us ask ourselves, as loyal Churchmen, to consider the space which the Psalms fill in the Prayer Book. Let us recall the glowing words of Christians of former ages. St. Jerome tells us that the Psalms were to be heard in the fields and vineyards of Palestine. The ploughman, as he held his plough, chanted the Hallelujah; and the reaper, the vine-dresser, and the shepherd sang the songs of David—'aliquid Davidicum cantat.' A glow of the poetry of spring passed through the old man's frame. 'The meadows are coloured with the flowers. Inter querulas aves Psalmi dulcius canta-

buntur.' Sidonius Apollinaris represents boatmen, as they worked their heavy barges up the waters, singing Psalms till the banks echoed with Hallelujah, and applies it to the voyage of the Christian life.

Here the choir of them that drag the boat,
—While the banks give back responsive note—
Alleluia!—full and calm
Lifts and lets the friendly bidding float—
Lift the Psalm.
Christian pilgrim! Christian boatman! each beside his rolling river,
Sing, O pilgrim! sing, O boatman! lift the Psalm in music ever.

Our object is not to repeat such testimonies again and again with an unprofitable wonder. It is to ask ourselves how the Psalter was so loved and popular then, how it is listened to so coldly now?

Words without thoughts never to heaven go.

Can the old affection and enthusiasm be revived, and how? I believe that it can. Not, in the first instance, by services, however beautiful. We must begin from the beginning. We must teach our people, after teaching ourselves, something of the Christian meaning and spirituality of the Psalter. It must form a part of our catechising. I should be the last to deny the ultimate value, even practically, of passages not always or immediately apprehended—a value which might be impaired by forced and premature exposition. But, it must be confessed that, of all men in the world, Englishmen are the most unlikely to prize that of which they

know nothing, and which they must take altogether upon trust. Let us learn a lesson from the old ecclesiastical copyists.

In the Utrecht Psalter, the artists evidently possessed themselves with the images and ideas of the Psalms, and then produced their illustrations on the vellum. A twofold thread of thought runs through the exuberant pictorial commentary. Or rather, the great foundation of Christian and Catholic interpretation is assumed, and harmonises the whole. Christ Incarnate, Crucified, Risen, Reigning, is the central subject. But the numerous illustrative drawings are pervaded by two characteristics. The rugged limestone hills, the palm and the olive, with the gnarled trunks which they exhibit in Palestine—the square-blocked and embattled walls—represent a landscape which is essentially Hebrew and Syrian. But the numerous touches of subordinate and secondary accessories are considered by many to prove, that if the landscape be primarily Palestinian, it is seen through the Egyptian surroundings of men who, living in that country, devoted themselves to a living exposition of the Psalter, after the fashion of their day. Whether this conclusion be accurate or not, I am unable to say; but, in any event, the illustration remains. Let us hope for such a knowledge of the Psalms, making allowance for the difference of age and race. Let it be based upon an acceptance of the old Christian and Catholic interpretation of the Psalms. Let the light of the Syrian skies, under which they were mostly written, lie upon the landscape, and its unchanging features be fully in our view. But, as the Book is a universal Book, let it be richly illus-

trated from the objects upon which our people look in their every-day life. Our clergy must propose to themselves two means by which to compass the great end of restoring the Psalter to its proper place in the affections of the English people.

(1) They must aim at *educating* and *catechising* the young into something like intelligent knowledge of the Psalms. The whole Mosaic institution was more than a blaze of ritual pomp. It was a profoundly conceived and admirably arranged plan for enshrining, diffusing, and perpetuating its central truths. The ordinance of Psalmody was more than an accompaniment of national poetry for national music. It was part of a provision for national religious education. Listen to David :—

> Come, ye children ! hearken unto me,
> I will teach you the fear of the Lord.

Hear the didactic song (מַשְׂכִּיל) of the grave and meditative Asaph :—

> I will utter dark sentences of old,
> Which we have heard and known,
> And our fathers have told us.
> We will not hide from their children,
> Showing to the generation to come
> The praises of the Lord, and His strength.

It seems to be assumed that enough is done in the Sunday School and elsewhere when the young are provided with a summary of Bible history. Our schools are, as it were, 'in the midst of a valley full of bones—and, lo ! they are very dry.' Yet surely the Psalms, livingly taught,

are well fitted to interest the young. To take one point alone—the references which they contain to the beauty and grandeur of nature may colour many pages of geography and natural history. (2) Above all, and without this everything else will be in vain, our people must be taught habitually to see Christ in the Psalter, His Church, the worship of that Church, the outlines of their Creed, the way of acceptance with God, the thought that should mould a Christian's life, the words that they may use upon a bed of death. There blows round the Psalms a breath of heaven; they must be made to feel it play upon their cheeks. As our pious peasants read the Psalter at home, or follow the chant in the village Church, they must be able to say almost instinctively—In this Psalm is the voice of the Sorrow and of the Love of Jesus. This Psalm speaks of His Passion. His are the Pierced Hands and Feet. He is the Divine Shepherd. Here I find Him reigning in Glory. This is He who comes to Judgment. This Sion and Jerusalem which is spoken of is the Church. This Feast is the Eucharist, this Table the Table of the Lord, this cup the Chalice, this Bread the Body of Christ. The peace of which the Psalmist speaks is the peace that passeth all understanding, the peace to the weary when the long day's work is over, the peace of Heaven.

Let me here refer to one passage in the 'Enarrationes' of St. Augustine upon the Psalms—that collection which (I hope it is not disrespectful to say) sometimes disappoints us so strangely, sometimes touches an unsuspected word with such subtle beauty.

St. Augustine was preaching on the 147th Psalm in the

Basilica at Hippo. In the course of his exposition he read the fourteenth verse, 'Benedixit filios tuos in te.' A pause, and he proceeded, 'Benedixit *quis*?' 'Qui posuit fines tuos Pacem.' There may have been some tenderer cadence in that grand and pathetic voice. But, without a single additional word, without one sentence of the preacher's exposition, a thrill ran round the Church, and sighs of aspiration and voices of joy were heard among the people. 'I have said nothing,' cried the preacher; 'I did but pronounce the verse, and you exclaimed. What have I shown to you? Why do you cry out, if you do not love? Why do you love, if you cannot see? Peace is invisible. What is that eye wherewith we see it, that it may be loved? You would not cry out if you did not love. These are the sights which God lends us of things which are unseen. With what beauty hath the understanding of peace smitten your heart? Why should I now speak of peace or of its praises? Your affections go before my words. I do not fill up—I cannot—I am weak. *Differamus omnes laudes pacis ad illam patriam Pacis.*' Is it impossible for the Psalter to possess something of that power in the Nineteenth Century for Englishmen, which it possessed for the fishermen of Hippo in the fourth century? I believe that it is not. The result of deeper study of the Psalms, of critical science brought to bear upon its contents, may be a new enthusiasm, more subdued and less demonstrative, but not less real than that of which St. Augustine speaks. The days when this new enthusiasm for the inspired Psalms shall have passed from the English clergy to the English people will be days of new life for the

Church, (1) as regards her own services, and (2) the best separatists from her. (1) The English Prayer Book will have attained more than one of the great ends which it proposed. The Psalter will be continually used. Its words will become intensely popular, because intelligently sung or said. The Daily Service to which the Prayer Book gives perpetual witness will be revived, and become delightful. The attitude and bearing during that portion of the service of worshippers who should be taking part in it, will not be those of persons patiently submitting themselves to some minor surgical operation. For 'the Psalms,' says Mr. Alexander Knox, 'are, as far as words and thoughts can be, the very green pastures and still waters which they describe; and the stated use of them in Daily Service tends, as much as means can, to the accomplishment of their own lovely promise, "They shall be abundantly satisfied with the fatness of Thy house; and Thou shalt make them drink of the River of thy pleasures."' (2) Thus also may we hope, that many holy spirits, now separated from us by misunderstandings, will be brought to feel the true Scriptural character of our service. They will see the superiority of the Church's use of the very Psalms from God's very Bible to lengthened confessions of depravity, languid common-places of devotion, and humanly composed Hymns.

If any think that the Psalms are too symbolical and imaginative for a people like our own, let me read some remarkable words of one, who, after all deductions for his aberrations, brought to Hebrew poetry almost the spirit of a Hebrew. 'When I say symbolical,' wrote

Edward Irving, 'I do not say *unintelligible*, but *intelligible*. Without a symbol, nothing spiritual *can* be made *intelligible*, and nothing *prophetical* could be stamped as real and sanctioned as certain. What do these ignorant railers against symbols and mysteries mean? Is not Baptism a symbol? What is the Lord's Supper but a symbol? Both of the mysteries of the *invisible* world made *intelligible* by *symbols*, and without such symbol *unintelligible*.'

Before closing these Lectures, there are yet two forms of the Witness of the Psalms to Christianity to which I must advert. (i.) Their witness to individual Christianity —their inexhaustible appropriateness to the most varied circumstances and needs. (ii.) Their Witness to the Hopes of the Church—their recognition of the glorious, but yet unfulfilled promises which await the people of God.

i.

The Witness of the Psalms to individual Christianity, their abiding use and appropriateness.

This is an inexhaustible and ever-growing chapter, to which every preacher and commentator upon the Psalter may add one beautiful section. Three of these have lately been contributed by Professor Delitzsch, by Dr. Kay, and by Mr. Perowne. Let me add a few such flowers to these richer garlands.

Archbishop Leighton, in his Charge of 1666, said to his Clergy—'Of the Old Testament, take particularly large portion of the Psalms, being both so excellently

instructive, and withal so Divine forms of Prayer and Praise; and so much used by the Church in all ages, and always made so great a part of their service.' The Archbishop's practice agreed with his recommendation. He was particularly conversant with the Book of Psalms, and sometimes spoke of it as a 'bundle of myrrh that ought to lie, day and night, in the bosom.' A letter of his nephew has been preserved, in which he records of his saintly uncle, 'Scarce a line in that sacred Psalter that hath passed without the stroke of his pen.'

I am sorry to touch any discordant note of contradiction or controversy. But I may not shrink from referring to one verse of the 27th Psalm. The present motto of our University is from the first verse, *Dominus illuminatio mea.*[1] It has been said by one of note that Oxford, in the development of her intellectual life, is sadly untrue to a glorious motto, given to her by the Church of Rome in ages when that Church was predominant. I do not enter upon the truth or falsehood of the main allegation. I do not ask whether Oxford has been true to the spirit of Bacon's noble prayer, that 'human things may not prejudice such as are Divine; neither that from the unlocking of the gates of sense, and the kindling of a greater natural light, any thing of incredulity, or intellectual night may arise in our minds towards divine mysteries.' I only observe, that in the atmosphere of a Church, where history is ignored or falsified, the sense of historical truth seems to have evaporated. The representatives of infallible power are too sublime to be accurate. The fact is that 'Dominus illuminatio mea'

[1] Appendix. Note A.

first appears as the motto of Oxford after the Restoration of Charles II.

To the numerous instances recorded in which last words have been chosen from the Psalms, let me add one other. The sentences which I proceed to read were delivered by Dr. Whewell on May 6, 1855, and they refer to Julius C. Hare. 'Such an affection he had for the 17th Psalm. When the Psalm was read to him before his spirit departed, he thanked those who had thus chosen the words of Scriptures which he so especially delighted in. With these sounds of glory ringing in his ears—

I will behold Thy presence in righteousness,
And when I awake up after Thy likeness, I shall be satisfied with it—

our dear friend fell into that sleep from which he was to awake in the likeness of Christ.'

A recent traveller in Spain visited in Cadiz the 'Casa de Misericordia.' High up above the walls runs the inscription—

This is My rest,
Here will I dwell.
I will abundantly bless her provision.
I will satisfy her poor with bread.

The eye and ear miss two words in the first line—'for ever.' A recent traveller mentions that, as he looked up, the Superior, with a smile, explained the reason of the omission. 'This Casa is the home of the poor—but not for ever.'

In the late Franco-German war, an English writer entered the Church at Bourget immediately after an

action. On the altar, which was dinted with a bullet-hole, with a blood-stained book on its steps, lay the great Psalter. The book was open at the 56th Psalm. 'Miserere mei, Deus; clamabo ad Deum altissimum.'

The great scholar, Casaubon,—whose life has recently been made of such interest to Oxford men by a writer who singularly combines industry with refinement—was going to the Huguenot worship at Charenton in an open barge, August 20, 1668. A heavy boat ran in astern. His wife fell over into the Seine, but he pulled her in,—after almost losing his own life. At the same time he dropped into the river his Psalm Book, the gift of his wife, his constant companion for twenty-two years, out of which they were singing the 86th Psalm when the accident occurred. 'I could not but remember,' says Casaubon, in his journal, 'that place of Ambrose where he says—This is the peculiarity of the Psalter, that every one can use its words as if they were peculiarly and individually his own.'

In the midst of a London season; in the stir and turmoil of a political crisis, 1819; William Wilberforce writes in his Diary—'Walked from Hyde Park corner, repeating the 119th Psalm in great comfort.' Many such notices occur, down to the last, when he was carried, a dying man, to London in 1833. 'How differently time appears,' he said to his son, while they halted at an inn, 'when you look at it in the life of an individual, or in the mass! Now I seem to have gone through such a number of various scenes, and such a lapse of time, and yet, when you come to compare it with any great period of time—fifty years—how little fifty years seem. Why, it is

3000 years since the Psalms which I delight in were written. By the way, I have not my Psalter this morning. Do you know where it is?'

I have no space to dwell upon the wealth of associations which belong to particular Psalms; especially to those which, like the 25th Psalm in the Lutheran service and the 71st Psalm in our own, are used in the Service for the Sick and dying, or like the 39th Psalm, 'the most beautiful of all the elegies in the Psalter,'[1] and the 90th Psalm, 'that ancient Psalm, that Hymn of Eternity,'[2] are repeated at funerals. It has been observed that the 90th Psalm is the prayer which is read over the mortal dust of some hundreds of the children of men, every week, in London alone. Of the histories which illustrate it, let me select but one. When the pious and gallant young Englishman, Hudson, was killed on the Matterhorn in 1865, it was suggested that a short Funeral Service should be held. 'Poor Hudson's Prayer Book,' says the officiating clergyman, 'was produced for the purpose. I read out of it the 90th Psalm. Imagine us standing, with our guides, in the centre of a snow-field, with that awful mountain above us, under a cloudless sky, in the very sight as it were of the Almighty. Try and catch the sound of the words—

Lord! Thou hast been our refuge in all generations.
Before the mountains were brought forth, or ever the earth and the world were formed,
From everlasting to everlasting Thou art God.'

These are but a few samples of a great induction by

[1] Ewald. [2] Herder.

which it might be shown that the Psalter was constructed under the superintendence of Him who knew what was in man, not only for the Church, but for each individual soul. Scripture is not a book from which inspiration has departed. It *is* inspired.

ii.

The Psalms recognise the glorious promises—as yet unfulfilled—which are part of the Church's heritage. Let us look at certain great elements of unfulfilled Prophecy to which they bear witness, and of which we declare our belief in reciting them.

1. The Psalter bears witness to the full glory of the Church by the gathering in of Israel. In that Gospel, which especially dwells upon true Judaism, transformed and transfigured in Christ, the 118th Psalm is enlightened by this hope. In St. Matthew, just before Jesus went out and departed from the Temple, after His lamentation 'O Jerusalem! Jerusalem!' He makes this application, 'Behold, your House is left unto you desolate. For I say unto you, ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the Name of the Lord!'[1] Thus, the 118th Psalm is referred by our Lord Himself to some day of future glory as yet far off in the Calendar of time. It contains words of triumphant thanksgiving. A condition of depression has passed away. A great deliverance has been effected by a great Deliverer. A Temple is approached,

[1] St. Matthew xxiii. 37, 38, 39; cf. Psalm cxviii. 26.

and the sound of a grand Processional strikes upon the ear. The fabric itself, as it fronts the advancing throng in the glory of its completed beauty, becomes the subject of the strain. A stone once rejected is mentioned.

Open to me the gates of righteousness; I will go into them, and I will praise the Lord.

I will praise Thee, for Thou hast heard me, and art become my salvation.

The stone which the builders refused is become the head-stone of the corner.[1]

It is a *corner-stone*; therefore with two fronts. And the Psalm, in its widest scope, embraces a view of the visible Church, extended to its utmost magnitude and consummated in its perfect beauty. Easter after Easter the Church chants—

This is the day which the Lord hath made; we will rejoice and be glad in it.[2]

Not yet has dawned that Easter-tide upon earth and sea, when the Resurrection of the Church shall be added to the Resurrection of her Lord.

2. The Psalms bear witness to the times of restitution of all things, to the regeneration waited for by the world.

Thus, in the 96th, 97th, and 98th Psalms, we have the pæans of all creation. 'When He bringeth the First-begotten into the world He saith, And let all the angels of God worship Him.' The reference here is not exactly to Christmas, but to a future time, to a second ushering of Messiah (*ὅταν δὲ πάλιν εἰσαγάγῃ τὸν πρωτότοκον*) into the renovated universe (*εἰς τὴν οἰκουμένην*).[3]

[1] Psalm cxviii. 19, 21, 22. [2] Ibid. v. 24. [3] Hebrews i. 6.

In those Psalms, the Psalmists sing with their lyre that which forms the subject of many a prophetic descant. But the Prophets rather take up the blessedness of the dumb creatures, and hold it up 'to the tender and merciful affection of man.' The Psalmists waken the songs of the ocean and the mountains, the forest and the field, the sky and stars.

> Let the heaven rejoice, and the earth be glad,
> Let the sea roar, and the fulness thereof,
> Let the field be joyful, and all that is therein.
> Then shall all the trees of the wood rejoice before the Lord.

3. Yet, again, in interpreting the Psalms, Christian faith receives the principle of *intensity*. It is not for nothing that the Spirit of God so stirs the spirit of these divine singers. The words of the Psalmists are truest when we pitch their significance highest. The enemies, as we have seen, are not personal enemies of David and the rest. The notes of victory which ever and anon tremble from the strings thrill across no earthly battle-field. When David sings—

> Why boastest thou thyself in mischief, O mighty man?
> Thou lovest all devouring words,
> O thou deceitful tongue!
> God shall likewise destroy thee for ever [1]—

when a later Psalmist asks—

> Deliver my soul, O Lord!
> From lying lips and from a deceitful tongue.
> What shall be given unto thee, or what shall be done unto thee,
> thou false tongue? [2]—

[1] Psalm lii. 1–5. [2] Psalm cxx. 2–3.

this principle of *intensity* leads us to the overthrow of Satan.

In the Psalter, Asaph complains to God of the 'conspiracy of Israel's enemies, and prays against them that oppress the Church.'

They have consulted together with one consent, they are confederate against Thee,
The tabernacles of Edom and the Ishmaelites.
O my God! as the fire burneth a wood, and as the flame setteth the mountains on fire, so persecute them with Thy tempest.[1]

The strain hangs suspended on the air of Prophecy, and only finds its final fulfilment in the Apocalypse.

Satan shall be loosed out of prison, and shall go out to deceive the nations.

And they went up on the breadth of the earth, and compassed the camp of the saints about.

And fire came down from God out of heaven, and devoured them.

Here, then, in these utterances of unfulfilled Prophecy, the Psalms perform one of their divinely appointed functions.

Let us ask ourselves the use of such passages. Do they merely form a dazzling haze of Oriental or poetical imagery, a bright incrustation over some thin layer of truth, a jewelled reliquary for some content of questionable value? Surely, there are very many who have moments of deep depression. They are jaded and overwrought. Life stretches before them with an arid monotony, which is at once common-place and terrible. They are ready to cry, 'We are tired out; let us lie down and die, and let the sands

[1] Psalm lxxxiii. 5–14; cf. Apoc. 7–9.

roll over us.' Who can give effectual help to such as these? Some one who has no material aid to bestow, but who, with loving eye and ringing voice, can inspire *hope*. Every man who lives to the ordinary term of human existence—every people in its history; every Church in its work; every faithful minister in his service—has such moments. If the preceptive part of Revelation answers to charity, if fulfilled Prophecy demands faith, unfulfilled Prophecy is the educator of hope. It does this great service to believing humanity. Life often seems an illusive progress, travelling on from deception to deception, leading us from a cradle of tears to a grave of worms. The bitter lines of the poet sound in our ears :—

> No more, no more, O never more on me
> The freshness of the heart shall fall,
> Like dew upon the flower.

But, in Prophecy the voice of Hope tells us that the freshness shall be renewed, and that the dew shall fall again. How many of these chants of Hope there are in the Psalms!

For the individual soul :—

I shall be satisfied when I awake with Thy likeness.
I will dwell in the House of the Lord for ever.

For the Church :—

There is a river, the streams whereof shall make glad the city of God.

For the world :—

> The Lord reigneth; let the earth rejoice.
> Let the multitude of isles be glad thereof.[1]

[1] Psalm xvii. 15. xlvi. 4. xcvii. 1.

The Christian, who enters into the spirit of the Psalter, is enabled to say:—To that of which we read in all the Prophets; to that which Jesus spake of the Regeneration; which St. John told of the new Heavens and new Earth; the Psalms also bear witness. In them also we perceive, at times, the softer light than ever yet has fallen upon earth and sea. We hear the rippling of voices that are very far away. As we think of those who sleep in Christ, we catch an expression sweeter than Memory has ever found, when it has looked upon those unforgotten faces through the mist of its tenderest tears. It adds to the Church's love for the Psalms, that they open before her those depths of golden twilight, and leave her hopes free to range through that 'infinite liberty of shadows.'

If one who has occupied your time so long may add another word, it shall be this. The great scholar, Salmasius, in sight of death, exclaimed: 'Ah! I have lost an immensity of that most precious thing, time. If I had but one year more, it should be spent in studying the Psalms, and St. Paul's Epistles.' To him who now addresses you such an opportunity has been given, as the evening of his days draws on. Writing as he has done in the broken hours of a busy life; possessed of knowledge which to students who have given long years to their work must appear poor indeed; he cannot regret the impulse which led him to undertake the task. The many in this audience who know much of the Psalter will pardon his deficiencies for the sake of his reverential admiration of it.

For those who are younger, their interest in the Psalms has been the preacher's greatest encouragement and best reward. The sight of that gallery is one which he can never forget.

My sons! love and study the Psalter. You will discover that it will indeed 'requite

Studious regard with opportune delight.'

In the Psalter you will find Him whom it is best to know —Jesus, your Lord and your God. And as time goes on—when you bow down in penitence; when you seek for pardon, when your head is bent in sorrow; when you lie on a bed of sickness; when your lips turn white and quiver as you kneel before your dead; as the solemn hour comes, when your spirit must pass into God's Presence—the Psalter will never fail you.

The Psalter is not like a picture on canvas, upon whose surface only the light falls. It may rather be said to resemble a picture on glass, where the radiance of each day's sunshine is deeply interfused with the artist's work; where the design may be of remote antiquity, but the light and glow are of the living Present.

APPENDIX

APPENDIX.

LECTURE I.

NOTE A, *page* 4.

IN preparing the following list of passages from the New Testament in which portions of the Psalms are either incorporated or referred to, I have received especial assistance from Dr. Kay on the Psalms *passim*, and from Dr. Neale, 'Commentary on the Psalms,' vol. i. pp. 426–470 (Dissertation III., 'The Mystical and Literal Interpretation of the Psalms'). I have devoted considerable care and thought to these references, but feel that after all they may not be quite complete.

Psalms.	*New Testament.*
i. 2	Rom. vii. 22.
i. 3	Apoc. xxii. 2.
ii. 1	Acts iv. 25.
ii. 2, 7	St. Matt. xxvi. 63; St. John i. 49; Acts xiii. 32; Rom. i. 4; Coloss. i. 18; Hebrews i. 2–5.
ii. 9	Apoc. ii. 27; xi. 15, 17; xii. 5; xix. 15.
ii. 12	St. John vi. 29.
iv. 4	Ephes. iv. 26.[1]
v. 9; x. 7. . . .	Rom. iii. 13, 14.
vi. 8	St. Matt. vii. 23.

[1] Translated by the LXX, ὀργίζεσθε καὶ μὴ ἁμαρτάνετε. See Bishop Wordsworth's exhaustive note on Ephes. iv. 26.

Psalms.	*New Testament.*
viii. 2	St. Matt. xxi. 15, 16 ; xi. 25, (28, 29) ; St. Luke x. 6–21 ; Ephes. i. 19.
viii. 4, 6, 7, 8	1 Cor. xv. 27-39.
ix.–xiv.	Apoc. v. xvi.[1]
xiii.–xiv.	Apoc. vi. 10.
xvi. 9, 12	Acts ii. 25-28 ; xiii. 35.
xvii. 14	St. Luke xvi. 18 ; xx. 34.
xvii. 15	1 Cor. xiii. 12 ; xv. 49 ; 2 Cor. iii. 18 ; 1 St. John iii. 2.
xviii. 1, 2.	Hebrews ii. 13 ; Acts ii. 21.
xviii. 2, 4	St. Luke i. 69.
xviii. 49	Rom. xv. 9.
xix. 2	Rom. i. 19 ; x. 18.
xix. 4	Rom. x. 18.[2]
xxii. 1	St. Matt. xxvii. 46 ; St. Matt. xv. 34.
xxii. 7, 8	St. Matt. xxvii. 39–43.
xxii. 11, 21, 22, 31	2 Tim. iv. 17.[3]
xxii. 18	St. Matt. xxvii. 35 ; St. John xix. 23, 24 ; 1 St. Peter v. 8.
xxii. 22	St. John xx. 17 ; St. Matt. xxviii. 10 ; Hebrews ii. 11, 12.
xxii. 26 (lxix. 32)	St. John vi. 50.
xxii. 27	St. Luke xv. 17 ; xxii. 24 ; Philipp. ii. 10.
xxii. 31	Rom. iii. 25–26.
xxiii.	St. John x. 15–17 ; Hebrews xiii. 20 ; 1 St. Peter ii. 25.
xxiv. 1, 4	St. Matt. v. 8 ; 1 Cor. x. 25.
xxiv. 7, 10	1 Cor. ii. 8.[4]
xxv. 3	Rom. v. 3–5.

[1] 'Psalm ix. is a vision of Judgment upon *Nations* rising against God; x. upon proud and prosperous Atheism; xi. on the violence of open persecutors; xii. on the hypocrisy of deceivers; xiii. on those who appear to have crushed the truth; xiv. on a general apostacy in faith and morals. Thus these seven Psalms may be compared with the seven seals, trumpets, and vials of the Apocalypse. They are consummated (as those septenary groups of the Apocalypse are) in a vision of ascension and glory (Psalm xvi).'—Bishop Wordsworth on Psalm ix.

[2] See Jackson's *Works*, vii. 143, 144.

[3] St. Paul makes the reference as feeling that his life is a reflection of his Master's.

[4] 'Had they known Him to be

Psalms.	*New Testament.*
xxv. 13 (see Hebrew text ;)	
xxxvii. 2, 11, 22, 29	St. Matt. v. 5.
xxvi. 6 ; xxviii. 2 . .	1 Tim. ii. 8.
xxvii. 1	St. John ix. 5 ; xii. 46 ; St. John i. 5.
xxix. 3, 4 . . .	Apoc. x. 3-4 ; xvii. 1.
xxix. 7	2 Thessal. i. 8.
xxx. 5	St. John xvi. 20.
xxxi. 13 ; xxxv. 11 ; ii. 2 .	St. Matt. xxvi. 60 ; xxvii. 1.
xxxii. 1	Rom. iv. 6.
xxxiii. 3	Apoc. v. 9.
xxxiv. 12, sqq. . .	1 St. Peter iii. 10-12.
xxxiv. 20 ; xxxv. 10 .	St. John xix. 36.
xxxv. 19 . . .	St. John xv. 25.
xxxv. 23, 24 ; xxxviii. 15, xl. 5	St. John xx. 28.
xxxvi. 4 . . .	Rom. xvi. 19.
xxxvi. 6 ; xlii. 5 . .	Rom. xi. 33.
xxxvi. 8	Apoc. xxi. 1.
xxxvi. 9 ;[1] (lvi. 13) .	St. John i. 4 ; viii. 12 ; ix. 5 ; xii. 46.
xxxvii. 9	St. Matt. v. 5.
xxxix. 7	Hebrews iii. 14.
xxxix. 12	1 St. Peter ii. 11 ; Heb. xi. 13.
xl. 6, 8	Heb. x. 16, 17.
xl. 8, 10	Hebrews x. 5-7.
xl. 9	St. John xiii. 18.
xlii. 6	St. Matt. xxvi. 38 ; St. Mark xiii. 34 ; St. John xii. 27.
xliv. 12	Rom. viii. 36.
xlv. 2	St. Luke iv. 22.
xlv. 3	Apoc. xix. 15 ; Hebrews i. 8, 9.
xlv. 7, 8	St. John iii. 34.
xlv. 13	Ephes. v. 27.
xlvi. 4 ; (lxv. 9 ; xxxvi. 8)	St. John iv. 13, 14 ; Apoc. xxii. 1.
xlvii. 8	Apoc. xi. 15-17.
xlix. 5	St. John xiii. 10 ; Ephes. vi. 13.

the *Lord of Glory* unto whose honour David consecrated this hymn.'—*Jackson*, viii. 446.

[1] Of how much of St. John's Theology is this verse the root!

Psalms.	*New Testament.*
xlix. 8	St. Luke ix. 25.
xlix. 12	St. Luke xv. 22 ; 2 St. Peter ii. 12.
xlix. 14	1 Cor. vi. 2.
xlix. 18	St. Luke xii. 19.
l. 12	1 Cor. x. 27, 28.
li. 10	2 Cor. v. 17.
li. 19 ; (Hosea xiv. 3)	Hebrews xiii. 15.
li. 4	Romans iii. 4.
lv. 7	St. Matt. xxi. 17 ; St. Luke xxi. 37 ; Apoc. xii. 14.
lv. 22	1 St. Peter v. 7.
lvi. 13	St. John viii. 12.
lvii. 5–11	St. Matt. xxviii. 9–18.
lviii. 8	1 Cor. xv. 8.
lx. 1	Rom. xi. 1.
lxii. 12	Rom. ii. 6 ; 1 Cor. iii. 8 ; Heb. vii. 16–25 ; Apoc. ii. 23.
lxvii. 2	Ephes. iii. 1–11.
lxviii. 5	St. John xiv. 18.
lxviii. 18, 13	Ephes. iv. 8, sqq. ; Heb. i. 3.
lxix. 23, 24, 25	Rom. xi. 8–10 ; St. Matt. xxiii. 38 ; 1 Thessal. ii. 16.
lxix. 9	St. John ii. 17 ; xv. 25 ; Rom. xiv. 3.[1]
lxix. 25	Acts i. 20.
lxxi. 21, 22	St. Luke i. 49.
lxxii. 15	Hebrews vii. 16–25 ; Apoc. i. 18.
lxxii. 18	St. Luke i. 68.
lxxiii. 1	St. Matt. v. 8 ; Galat. vi. 14.
lxxiii. 28	1 Cor. vi. 17 ; St. James iv. 8 ; Heb. vii. 19.
lxxvii. 19	Rom. xi. 33.
lxxviii. 2	St. Matt. xiii. 35.
lxxviii. 24, 25	St. John vi. 31.[2]

[1] Note how emphatically St. Paul refers this text of the Psalm to Christ, and proceeds from it to the principle, ὅσα γὰρ προεγράφη, κ.τ.λ. Rom. xv. 4.

[2] Does lxxxi. 9 (as translated in LXX) throw any light upon Heb. x. 20 ? *Cf.* οὐκ ἔσται ἐν σοὶ Θεὸς πρόσφατος with ὁδὸν πρόσφατον. As Augustine says: 'Christ is in some sense a new way; yet not false. 'Qui sempiterni non sunt recentes.'

Psalms.	*New Testament.*
lxxix. 1	Apoc. xi. 2.
lxxxii. 5	1 St. John ii. 11.
lxxxii. 6	St. John x. 34–38.
lxxxiii. 5	St. Luke xxiv. 38.
lxxxiii. 5, 14 . . .	Apoc. xx. 7–9.
lxxxiv. 2 . . .	2 Cor. v. 2 (ἐπιποθοῦντες).
lxxxv. 9, 10 . . .	St. John i. 14.
lxxxvii. 1 ; 1–3. . .	St. Matt. v. 14 ; Ephes. ii. 19 ; Philipp. iii. 20 ; Coloss. iii. 11 ; Hebrews xi. 16 ; Apoc. xx. 2.
lxxxvii. 4 . . .	Acts of Apostles [see Bp. Wordsworth on Psalm lxxxvii].
lxxxvii. 5 . . .	St. John iii. 5 ; St. Luke x. 20.
lxxxvii. 6 (lxix. 28) .	Philipp. iv. 3 ; Apoc. iii. 5 ; xiii. 8 ; xx. 12 ; xxi. 27.
lxxxviii. 11 . . .	Apoc. ix. 11.
lxxxix. 21. . . .	Acts xiii. 32.
lxxxix. 27 . . .	Apoc. xix. 16.
lxxxix. 38 . . .	Rom. xi. 1, 2.
xci. 11	St. Matt. iv. 6 ; St. Luke iv. 9–10.
xci. 13	St. Mark xvi. 18 ; St. Luke x. 19.
xciv. 11	1 Cor. iii. 20.
xcv. 7	St. John x. 28.
xcv. 8, 11	Rom. xvi. 20 ; Hebrews iii. 7–11 ; iv. 7.
xcvi. 10	Apoc. xi. 17, 18.
xcvii. 7	Hebrews i. 6.
xcvii. 10 ; (xlv. 7 ; cxxxix. 20, 21) . . .	Rom. xii. 9.
xcviii. 1	St. Luke i. 54, 55, 72.
ci. 4	St. Matt. vii. 23.
cii. 18	2 Cor. v. 17.
cii. 25–27 . . .	Hebrews i. 10.
cii. 27	Hebrews xiii. 8.
civ. 5	Hebrews i. 7.
civ. 35	Apoc. xix. 1, 3, 4, 6 (?)
cv. 40	St. John vi. 35.
cvi. 20	Rom. i. 23.
cvii. 9	St. Luke i. 53.

Psalms.	*New Testament.*
cix. 8	Acts i. 20.
cix. 27	Acts iv. 28.
cx. 1–4	St. Matt. xxii. 41–46; xxvi. 64; xxviii. 18; St. Mark xii. 35–37; St. Luke xx. 41–44; xxiv. 50, 51; Acts ii. 33, 34, 35; iii. 21; vii. 56; 1 Cor. xv. 25; Ephes. i. 20–22; Philipp. ii. 7–9; Hebrews i. 3–13; v. 6; vi. 1; vii. 1–7, 21; x. 12, 13; 1 Pet. iii. 22.
cx. 3 (בהדרי־קדש)	Apoc. xix. 14; St. John i. 13; James i. 17, 18; 1 St. Pet. i. 3.
cx. 3 (ברות)	Rom. xii. 1; xv. 6.
cxii. 9	2 Cor. iv. 14; ix. 9.
cxiii. 8	St. Luke i. 52.
cxvi. 6	St. Matt. xi. 25; 1 St. Peter ii. 2.
cxvi. 10–13	2 Cor. iv. 13; S. Matt. xxvi. 27.
cxvi. 16	Titus i. 1; St. James i. 1; 2 Peter i. 1; St. Jude v. 1; Apoc. i. 1.
cxvii. 1, 2	Rom. xv. 2 (see Dr. Kay)
cxviii. 5, 6	Hebrews xiii. 6.
cxviii. 18	2 Cor. vi. 9.[1]
cxviii. 22	St. Matt. xxi. 42; xxi. 9; St. Mark xii. 10; St. Luke ii. 34; xx. 17; Acts iv. 11; Ephes. ii. 20; 1 St. Peter ii. 4-7.
cxviii. 26	St. Matt. xxiii. 39; St. John xii. 13.
cxix. 45[2]	St. James i. 25.

[1] Compare ὡς παιδευόμενοι καὶ μὴ θανατούμενοι (2 Cor. vi. 9) with παιδεύων ἐπαίδευσέ με ὁ κύριος, τῷ δὲ θανάτῳ οὐ παρέδοκέ με (Ps. cxviii. 18). See Dean Stanley on the passage.

[2] The 119th Psalm has ever been unpopular with those who read the Psalter merely as literature. The longest of the entire collection, it is formed of twenty-two strophes, each consisting of eight distichs, the whole eight commencing with the same letter in the order of the Hebrew alphabet. The English satirical poet speaks somewhat contemptuously of the direction of thought by *rhyme*.

'For rhymes the rudders are of verses,
With which, like ships, they steer their courses.'

The same determining power is said to be exercised by the alliteration of initials in the Psalm—and so it is stigmatised as 'not poetry, but simply a Litany, a sort of Chaplet.' The word *tōrāh* occurs twenty-five times, *chōk* twenty-three times, and so on with a succession of synonyms,

Psalms.	*New Testament.*
cxix. 70	Rom. vii. 22.
cxix. 89	1 St. Peter i. 23, 25.
cxix. 142	St. John xvii. 17.
cxix. 165[1]	1 St. John ii. 10.
cxx. 3, 4	St. Luke xi. 22 ; St. James iii. 6.
cxx. 4	Ephes. vi. 16.
cxx. 7	Ephes. ii. 14.
cxxviii. 6	Galat. vi. 16.
cxxx. 4[2]	1 St. John ii. 1, 2.
cxxxi.	St. Matt. xviii. 2–4.
cxxxii. 7	St. Luke ii. 8, 15, 16.
cxxxii. 11	Acts ii. 36.
cxxxii. 17	Heb. vii. 14 (LXX, ἐξανατελῶ) ; St. Luke i. 69.
cxxxiii. 1–2	Acts ii. 1.
cxxxiv. 2	1 Tim. ii. 8.

the *word* (דבר) being repeated some thirty times. Entire phrases are reproduced again and again, especially the prayer, '*quicken me*.' Yet few Psalms are dearer to the Church's heart. Keble speaks of 'the direct lightning-like force of those inspired sentences.' Thousands of Christians repeat the greater portion of it every day. (See Prayers for the Third, Sixth, and Ninth Hours, in the *Treasury of Devotion*.) It contains the shortest and most pregnant statements of the great principles of the spritual life. All that St. Paul says of Peace and Liberty (Romans v. 1, viii. 21, &c.) is but the expansion of

שָׁלוֹם רָב (v. 165), and

וְאֶתְהַלְכָה בָּרְחָבָה (v. 45).

It seems to stir the spirit of St. James when he writes again and again of 'the law,' 'the perfect law of liberty' (i. 25, ii. 8, 11, 12). I have spoken in one of these Lectures of 'the long featureless distances of the 119th Psalm.' Any one who wishes to see how these distances may be made to become full of life and colour—how these distichs are interlinked by a higher connection than that of logic—will do well to study Dr. Pusey's Sermon on vv. 59–60 (*Sermons during the Season from Advent to Whitsuntide*, pp. 156–170). I will only add one other testimony—that of Mr. Ruskin in the *Fors Clavigera*:—'It is strange that, of all the pieces of the Bible which my mother thus taught me, that which cost me most to learn, and which was, to my child's mind, chiefly repulsive—the 119th Psalm—has now become of all the most precious to me in its overflowing and glorious passion of love for the law of God.'

[1] See Dr. Kay's note, pp. 399–400.

[2] הַסְּלִיחָה . . *παρὰ σοὶ ὁ ἱλασμός ἐστιν* (LXX).

Psalms.	*New Testament.*
cxxxvii. 8, 9	Apoc. xviii. 4, 6, 8.
cxxxviii. 8	Philipp. i. 6.
cxliii. 1	1 St. John i. 9.
cxlv. 14	St. Luke xiii. 13.
cxlv. 19	St. John xv. 7.
cxlvi. 7	Acts i. v. 24.
cxlvi. 5–9	St. Matt. xi. 1–6.
cxlvii. 2	St. John xi. 52.
cxlvii. 3	St. Luke iv. 18.
cxlvii. 4	St. John x. 3.
cxlvii. 9	St. Luke xii. 24.
cxlvii. 15	2 Thess. iii. 1 ; 2 Tim. ii. 9.
cxlviii. 14	Ephes. ii. 13.
cxlix. 5, 6, 7	2 Cor. x. 4, 6 ; Heb. iv. 12 ; Apoc. vi. 16 ; xix. 2.

Note B, *page* 12.

I venture to extract some interesting pages from Mr. Plummer's excellent translation of Dr. Döllinger's 'Prophecies and the Prophetic Spirit in the Christian Era.'

Beauregard's Prediction of the French Revolution.—'But on the other hand it is true that, thirteen years before the outbreak of the Revolution, a celebrated preacher, Beauregard, declared from the pulpit in Notre Dame: "The temples of God will be plundered and destroyed, His festivals abolished, His name blasphemed, His service proscribed. Yea, what hear I? What see I? In place of hymns in praise of God, lewd and profane songs will be sung here; and the heathen goddess Venus herself will dare here to take the place of the living God, to set herself on the altar, and to receive the homage of her true worshippers." All this actually came to pass some years later, and that too in the very church in which the prophetic words had been spoken. But he who knows the condition of Paris at that time, he who considers what, for instance, Walpole says on the subject in his letters, can

easily imagine how a man like Beauregard, with a deeper insight into the abyss of the corruption of the time, might very easily announce events beforehand, just as they afterwards came to light;—manifestations of a spirit which had already for a long period of time been working, although at first for the most part only in silence.'

Instances of Persons Prophetically Summoned to appear before the Tribunal of God.—'This is a species of prophecy, of which one or two famous instances occur in mediæval history, respecting which one much desires more definite and more certain evidence. It is difficult to decide in each instance, whether the prophetic summons, or the death within the stated time, is a fiction or not; or again, supposing that both may be accepted as facts, whether it is a case of mere coincidence, or whether the prophecy itself has contributed to its own fulfilment, either by terrifying the subject of it to death or by inciting others to assassination; or lastly, whether the utterer of the summons, under the influence of intensified feeling was really able to forecast the future in a way which to persons in ordinary circumstances seems supernatural. The present generation is not very ready to accept the last as a probable or even possible alternative. But psychological science has not yet reached the point where a dogmatic judgment on the question can be given with certainty; and probably those who have the best right to be heard on the subject would be among the most unwilling to decide peremptorily what the human mind can or cannot do under very extraordinary conditions. The phenomena are too rare and too unsatisfactorily recorded to render a conclusive induction possible.

'The case of Jerome of Prague has been noticed already in the text. Besides this there is the still more celebrated instance of Ferdinand IV., King of Castile, "*the Summoned.*" The summoners in this case were two twin brothers, Pedro and Juan, Counts of Carvajal. Don Pedro and the Marquis of Benavides were in love with the same lady, Leonara Mantiquez de Lara, and she favoured Don Pedro. The result was a challenge from

the Marquis which was accepted by the Count. In the duel Pedro was assisted by his brother, the Marquis also by a relation. The two brothers killed their opponents in honourable combat, as the witnesses declared, and under strong provocation. The duel delayed the marriage, and before it could take place another suitor appeared in the person of the Duke of Velasco, favourite of Ferdinand IV. One day, as the King was returning from a banquet, the Duke accused the two brothers of having assassinated the Marquis at Palencia by night, as he was leaving the palace. The King in a fury ordered the Carvajals to be thrown from the precipitous walls of the castle, without either trial or examination. They protested their innocence in vain, and at last in despair summoned their judge to appear before the tribunal of God within thirty days. Ferdinand went on with his military occupations, and feeling somewhat unwell retired to Jaën. Here he received news of the success of his arms, at which he was greatly elated. After dinner he took a siesta, and from this he never awoke. He was found dead in his bed by his servants on the last of the thirty days from the death of the Carvajals, September 1312. Hence his name, the *Emplazado* or *Summoned*.

'Another scarcely less famous instance is that of Jacques du Molay, Grand Master of the Templars, burnt at Paris, March 18, 1313, to the eternal infamy of Clement V. and Philip the Fair. Dean Milman thus writes: "The wonder and the pity of the times which immediately followed arrayed Du Molay not only in the robes of the martyr, but gave him the terrible language of a prophet. 'Clement, iniquitous and cruel judge, I summon thee within forty days to meet me before the throne of the Most High.' According to some this fearful sentence included the King, by whom, if uttered, it might have been heard. The earliest allusion to this awful speech does not contain that striking particularity, which, if part of it, would be fatal to its credibility, the precise date of Clement's death. It was not till the year after that Clement and King Philip passed to their

account. The poetic relation of Godfrey of Paris simply states that God would revenge their death on their unrighteous judges. The rapid rise of these two men during the next year might naturally so appal the popular imagination, as to approximate more closely the prophecy and its accomplishment. At all events it betrayed the deep and general feeling of the cruel wrong inflicted on the Order; while the unlamented death of the Pope, the disastrous close of Philip's reign, and the disgraceful crimes which attainted the honour of his family, seemed as declarations of Heaven as to the innocence of their noble victims." [1]

'Clement V. died at Roquemaure on the Rhine, April 20, 1314. His remains were treated with such neglect, that the catafalque caught fire, and his body was half burnt before anyone attended to it.

'Philip survived him only a few months. He died at Fontainebleau from the effects of a fall from his horse while hunting, November 29, 1314. His minister, Enguerraud de Marigni, was hanged in 1315.

'Another example, less well known, is reported in the annals of the House of Brittany. John VI., Duke of Brittany, had four children—Francis I. (grandfather of Anne, the wife of Charles VIII. and Louis XII., Kings of France), Peter II., Giles, and Isabel. Giles was murdered by his brother Francis, and shortly before he breathed his last he summoned the fratricide to appear before the judgment-seat of God within forty days. Francis is said to have died on the fortieth day. Giles, after having been kept a prisoner for four years, was put to death (by suffocation, according to some) in the castle of la Haudinaiet in 1450. Francis received the news of his brother's death while prosecuting the siege of Avranches. The summons was brought by the friar who had confessed the murdered man. Francis certainly died in the summer of that same year, but apparently more than two months after the murder.'—*Prophecies and the Prophetic Spirit in the Christian Era.* Döllinger. P. 16 and pp. 213–217.

[1] *Latin Christianity,* book xii. chap. v.

NOTE C, *page* 17.

'If He spoke the famous words on the cross, "My God, my God, why hast Thou forsaken me?" then He did lose faith in Himself and His mission. It is possible, and I myself have pointed out the possibility, of the exclamation only being attributed to Him in order that a Psalm, considered by the earliest Christianity as the programme of the Messianic agony, might at its very commencement be applicable to Him; but it certainly is equally probable that He may really have uttered the significant words. If *He rose afterwards*, i.e., if He was the *incarnate suffering deity, then it is nowise prejudicial to Him*; then it only marks the lowest degree of this agony, is the cry of anguish wrung from weak mortality, which is compensated for by the strength of His divine nature as immediately manifested in His resuscitation. If, however, He is regarded as purely a human hero, the words, if He uttered them, give rise to grave misgivings. If so, then He had not calculated upon His death, then He had to the very end nursed the illusion respecting the angelic hosts, and at last, as still they came not, as they suffered Him to hang languishing to death on the cross and to perish, then He had died with blasted hope and broken heart. And however much, even then, we should commiserate Him on account of the excellence of His heart and His aspirations, however much we deprecate the punishment awarded Him as cruel and unjust, nevertheless we could not fail to acknowledge that so enthusiastic an expectation but receives its deserts when it is mocked by miscarriage.'—Strauss, *The Old Faith and the New*, Blind's Translation, pp. 89–90.

The words in this extract, printed in italics, show us that the Christ of the Creeds is above the assaults which are fatal even to the human perfection of the Christ of Rationalism. But the pregnant sentence of Schenkel, quoted in the text, disposes of the 'possibility' of which Strauss speaks at the beginning of this sad extract.

NOTE D, *page* 19.

'Ego dabo ei talentum, primus qui in crucem excucurrerit,
Sed eâ lege, ut offigantur bis *pedes*, bis brachia.'

—Plautus in *Mostellaria*, Act ii. sc. 1, quoted by Bynæus, *De Morte J. C.*, lib. iii. cap. iii. 291.

'Psalmus totam Christi continens passionem—*Foderunt*, inquit, manus meas et *pedes*, quæ *propria est atrocitas crucis*.'—Tertullian, *Adv. Marc.* iii. 19.

See *Acta Sanctorum*, Jun. Tom. iii. 571. Compare also the passage from the book, 'De Passione Christi,' attributed to Cyprian,—'clavis sacros *pedes* terebrantibus'—and other quotations in Bynæus, *ut sup.*, and in Neander, *Life of Christ*, pp. 473–475. Notes.

NOTE E, *page* 22.

Let it be observed that the Bossuet, who has interpreted for us, is not the superb orator, in the moments when he charmed a brilliant Court. He is dictating, in the intervals of pain, thoughts upon a portion of Scripture which had long formed the subject of his meditations, and which he looked upon as a preparation for death. The weary hand might be unable to turn over books for the elaboration of details. But the memory never had more perfect command over its vast resources.[1] The judgment never was in fuller possession of the method which is an apt and luminous disposition of all the topics that may be referred to a common centre. The unrivalled reasoning faculty never cut more sharply. The opulent imagination was still capable of that glorious image which Goldsmith, in his happiest and loftiest inspiration, failed to transfuse with complete success, because the

[1] 'Je l'ai pressé sur la *Politique*; il n'en veut plus entendre parler. Cet ouvrage est un ouvrage de détail. C'est ce qu'il n'aime pas. Il ne veut que de raisonnement; c'est pour lui le plus aisé et le plus court.'—*Journal de l'Abbé de Dieu*, p. 22, December 1703 to January 1704.

exigencies of his poem compelled him to adapt it to a lower subject.[1]

NOTE F, *page* 29.

'A lady of my acquaintance appropriated 26*l.* a year out of her allowance for certain uses, which her woman received, and was to pay to the lady, or her order, as it was called for. But, after eight years, it appeared, upon the strictest calculation, that the woman had paid but four pounds a year, and sunk two-and-twenty for her own pocket. It is but supposing, instead of 26*l.*, 26,000*l.*; and by that you may judge what the pretensions of modern merit are, when it happens to be its own paymaster.' —The *Examiner*, No. 17, November 23, 1710. In some editions of Swift's works, to the words 'a lady of my acquaintance' is added between brackets the conjecture ['supposed to be Queen Anne']. By the recent publication of the Duchess of Marlborough's Letters, the conjecture is changed into certainty.

LECTURE II.

NOTE A, *page* 39.

With regard to the inspiration of the Psalmists, the notions which have been handed down in the Schools of the Rabbis are

[1] Bossuet says of our Lord's dereliction in Psalm xxii., 'Nul homme n'a jamais eu un sentiment plus exquis. Mais, pour cela, il ne faut pas encore que l'agitation de ses passions turbulentes ait pénétré la haute partie de son âme. Les agonies n'ont pas été jusques-là, et le *trouble même* n'a pas *troublé* cet endroit intime et imperturbable; il en a été à peu près comme de ces hautes montagnes qui sont battues de l'orage et des tempêtes dans leurs parties basses, pendant qu'au sommet elles jouissent d'un beau soleil, et de la sérénité parfaite.' —*Œuvres de Bossuet*, ii. 48. Compare Goldsmith's lines :—

'To them his heart, his love, his griefs were given,
But all his serious thoughts had rest in heaven:
As some tall cliff, that lifts its awful form,
Swells from the vale, and midway leaves the storm,
Though round its breast the rolling clouds are spread,
Eternal sunshine settles on its head.'

full of interest. Of the *Kethubim* or Hagiographa they hold that they are rather a step towards prophecy than prophecy itself. There were times when an individual servant of God felt that some idea had penetrated him deeply. A strange and unwonted force impelled him to speak. He pronounced maxims of wisdom, or poured forth praises of God, or salutary warnings, and that in a state of waking, while the senses remained in their normal condition. Of such an one it is said that he speaks 'by the Spirit.' David, Solomon, Daniel, Job, the author of Chronicles produced writings which are classed among the *Kethubim*; nor are they considered to belong to the class of Nathan, Isaiah, Jeremiah, and the like. The Jews believe in four grades of prophetic inspiration. (1) Of Prophecy verging towards its decline upon the horizon, in which *imagination* is predominant, as in Zechariah, Ezekiel, Daniel. (2) When imagination and intellect are equally balanced. (3) When intellect preponderates. (4) The highest or Mosaic degree of inspiration. The false prophet might have overpowering fancies, but there was no illustration of the reason. A Cambridge Platonist, profoundly versed in these studies, beautifully observes: 'The pseudo-prophetic spirit cannot be carried over the low and obscure region of matter and sense, or be lifted into the cloudless sky of Prophetic Light. The Prince of Darkness cannot enter the sphere of Light and Reason to rule over it; it belongs exclusively to the Father of lights. There is a serene and lucid region in the human soul where Lucifer cannot abide, and whence he is cast headlong when he would ascend hither.' [1]

Of all this, Ewald's life of David, in his 'History of Israel,' is like a translation into modern and Occidental language. He bids us observe how David, in his youth, was a close spectator of the prophetic spirit, charmed by it, and occasionally yielding to its inspirations. In his maturity, amid the cares of war and government, he never assumed the appearance, or grasped at the reputation of a seer. In this respect he forms a most striking contrast to Mahomet. With advancing years David becomes a

[1] *Dissertatio de Prophetiâ*, ii. iii. iv. By John Smith, of Cambridge.

Prophet; not by intentional effort, not with public display, but because his soul impelled him;—not to procure power or consolidate his dynasty, but because his spirit within, and another Spirit without, directed him towards the future.[1]

Note B, *page* 41.

There are passages in the Psalms, not expressly quoted or referred to by the Evangelists, which an instinctive Christian feeling has always applied to incidents in our Lord's life—*e. g.* Psalm xxxviii. 11, cf. St. Matt. xiii. 54–57—Psalm xlii. 5-6, cf. St. Matt. xxvi. 38, St. John xii. 37—Psalm lv. 7, cf. St. Matt. xxi. 17, St. Luke xxi. 37—Psalm lxix. 1, 2, 3–15–20, cf. St. Matt. xxvi. 36 to 56 and parallels—Psalm cxx. 5, cf. St. Matt. xvii. 17. One thing is certain. From the recorded words of our Lord we know that He used the Psalms in devotion, in temptation, in the wilderness, in Parables, in argumentative discourse, in prophetic application, at the Passover, in the High Priestly Prayer, on the Resurrection Morning.

Note C, *page* 46.

εὐάρεστον ἑαυτοῦ πολιτείαν δεῖξαι θέλων ἡμῖν, ἐν ἑαυτῷ ταύτην ἐτύπωσεν, ὑπὲρ τοῦ μηκέτι τινὰς εὐχερῶς ἀπατᾶσθαι παρὰ τοῦ ἐχθροῦ, ἔχοντας ἐνέχυρον πρὸς ἀσφάλειαν, τὴν παρ' αὐτοῦ γενομένην ὑπὲρ ἡμῶν κατὰ τοῦ διαβόλου νίκην. Διὰ τοῦτο γοῦν οὐ μόνον ἐδίδαξεν, ἀλλὰ καὶ πεποίηκεν ἃ ἐδίδαξεν, ἵνα ἕκαστος ἀκούῃ μὲν αὐτοῦ λαλοῦντος, ὡς ἐν εἰκόνι δὲ βλέπων λαμβάνῃ παρ' αὐτοῦ τὸ παράδειγμα τοῦ ποιεῖν, ἀκούων· Μάθετε ἀπ' ἐμοῦ, ὅτι πραΰς εἰμι καὶ ταπεινὸς τῇ καρδίᾳ. Τελειοτέραν δὲ καὶ εἰς ἀρετὴν διδασκαλίαν οὐκ ἂν τις εὕροι, ἧς ὁ Κύριος ἐτύπωσεν ἐν ἑαυτῷ. Εἴτε γὰρ ἀνεξικακίαν, εἴτε φιλανθρωπίαν, εἴτε ἀγαθότητα, εἴτε ἀνδρίαν, εἴτε ἐλεημοσύνην, εἴτε δικαιοσύνην, πάντα ἐν αὐτῷ τις εὑρήσει γενόμενα, ὥστε μηδὲν εἰς ἀρετὴν λείπειν τῷ κατανοοῦντι τὸν ἀνθρώπινον βίον τοῦτον. Τοῦτο γὰρ ὁ Παῦλος εἰδὼς ἔλεγε· Μιμηταί μου γίνεσθε, καθὼς κἀγὼ Χριστοῦ. Οἱ μὲν

[1] Ewald, *History of Israel*, iii. 192.

παρ' Ἕλλησι νομοθέται ἄχρι τοῦ λέγειν ἔχουσι τὴν χάριν· ὁ δὲ Κύριος, ὡς ἀληθῶς Κύριος ὢν τοῦ παντὸς, καὶ κηδόμενος ὧν εἰργάσατο, οὐ μόνον νομοθετεῖ, ἀλλὰ καὶ τύπον ἑαυτὸν δέδωκεν, εἰς τὸ εἰδέναι τοὺς βουλομένους τὴν τοῦ ποιεῖν δύναμιν. Διὰ τοῦτο γοῦν καὶ πρὸ τῆς εἰς ἡμᾶς αὐτοῦ ἐπιδημίας ἐνήχησε καὶ ἐν τοῖς ψάλλουσι τοῦτο, ἵν' ὥσπερ ἐν αὐτῷ τὸν ἐπίγειον καὶ οὐράνιον ἄνθρωπον τυπῶν ἔδειξεν, οὕτω καὶ ἐκ τῶν Ψαλμῶν τὰ κινήματα καὶ τὰς διαθέσεις τῶν ψυχῶν ὁ βουλόμενος καταμαθεῖν δύνηται, εὑρίσκων ἐν αὐτοῖς καὶ τὴν ἑκάστου κινήματος θεραπείαν τε καὶ διόρθωσιν.[1]

Note D, *page* 53.

'I had closed up this article, when, looking into Le Clerc's "Commentary upon the Psalms" (cxxxvii.), I beheld with some concern his very crude or perverse way of expressing himself on verse 8. He says: "Hæc sunt eorum temporum, quibus odio habere inimicos et hostes fas esse putabatur: sub Evangelio fas non est optare iis, nisi quod tibi ipse optaveris."[2] Is this commenting upon Scripture like a serious man, or is it not rather playing the droll with Sacred Writ? By *whom* does he suppose that it was thought lawful to hate an enemy? By the most excellent men of the Jewish Church, penmen of Holy Scripture, and writing by the Spirit of God? A profane suggestion! Neither *New* Testament nor *Old* allows any such hatred; it stands condemned both by the Law and the Gospel.'[3]

Note E, *page* 54.

'Thou shalt not avenge nor bear any grudge against the children of thy people: and thou shalt love thy neighbour as thyself' (Levit. xix. 18). Already the Book of the Covenant in Exodus enjoins the utmost consideration towards an enemy's beast (Exodus xxxiii. 4, 5), and similar provisions, though more gene-

[1] St. Athanas. Epist. ad Marcell. 13. Opp. Tom. iii. p 26. [ap. Patrol. Græc. Tom. xxvii. Edit. J. P. Migne.]

[2] *Clerc in Psalm* cxxxvii. 8. Compare *Sentences de quelques Théologiens*, p. 229.

[3] Waterland, *Works*, iv. 324 sqq.

ral in form, are made by the Deuteronomist (Deut. xxii. 1–4). With regard to the enemy himself, a Proverb in the collection prepared in King Hezekiah's reign prescribes (Proverbs xxv. 21, 22); and another proverb inculcates the lesson (Proverbs xxiv. 17, 18). We have, therefore, no reason to doubt that in the command of one verse, 'Thou shalt love thy neighbour as thyself,' the term 'neighbour' comprises both kinsmen and strangers, both Israelites and non-Israelites; indeed, that same command is in a later portion of this chapter expressly repeated with respect to the stranger (Leviticus xix. 34). Jewish sages explained that 'avenging,' (נקם) means returning evil for evil; while 'bearing grudge' (נטר) implies remembering an offence received, though good be returned for evil. They held that it is not permitted to 'hate any one, except only sinners, who, having been duly warned and admonished, do not repent;' and they ordained that, 'if a man finds both a friend and an enemy in distress, he shall first assist his enemy,' in order to subdue his evil inclination. כדי לכוף את יצרי (comp. *Talm.* Yom. 23ᵃ; Bab. Mets. 32ᵇ; Erach 16ᵇ)—*Leviticus*, Part II., by M. M. Kalisch, pp. 415–417.

Note F, *page* 59.

Each Prophecy is thus part of a series, and is connected by internal links with previous promises, with the Law, with the history.

Forgetfulness of this principle has led to rash assertions of the date and authorship of many of the Psalms. Thus, as mentioned above, Hitzig attributes twenty-seven Psalms to Jeremiah,[1] overlooking the *repetition* which characterises Prophecy.

[1] The following list contains the passages from the Psalms quoted in Jeremiah.

Psalms.	*Jeremiah.*
xxvi. 4	xv. 17.
xxxi. 10	Lament. i. 20.
„ 11	Jer. xx. 18.
„ 18	„ xvii. 18.
„ 23	Lament. iii. 54.
„ 14	Jer. xx. 10.

De Wette lays it down as a canon that there were no Liturgical Psalms before the Exile. But in Jeremiah a time is foretold when shall be heard 'the voice of joy, and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of them that shall say, Praise the Lord of Hosts, for the Lord is God, for His mercy endureth for ever.'[1] This, compared with its parallel, shows that such Psalms were already familiar, and wont to be sung in Israel, and that it would be nearly as unreasonable to deny that sacrifices were offered before the Exile.

NOTE G, *page* 62.

Those who sneer at the mysticism of the author of the Epistle to the Hebrews may, perhaps, not unprofitably read the following passage from Ewald upon Melchisedek:—

Psalms.	*Jeremiah.*
xxxv. 6	Jer. xxiii. 12, xviii. 19–22.
xxxvi. 10	,, ii. 13, xviii. 13.
xxxiv. 4	,, xx. 9.
lii. 3	,, xi. 16.
lv. 6–8	,, lx. 1, 2.
lv. 23	,, xvii. 14.
xliv. 3–6	,, ix. 3, xvii. 9.
lxxxvi. 8–10	,, x. 6, 7.
cix. 14. 15	,, xviii. 2, 3.
cxliii. 3	Lament. iii. 5.
xlvi. 5, xlix. 29	,, ii. 22.
Korahite.	
xliv. 13	Jer. xx. 8.
xlviii. 3	Lament. ii. 15.
Asaphic.	
lxxxiii. 4	Jer. xlviii. 2.
lxxix. 4–7	,, x. 25.
Anonymous.	
i. 3	Jer. xvii. 8.
ii. 3	,, v. 5.
xxxiii. 9	Lament. iii. 37.
cii. 12	,, v. 19.
cxxxv. 7	Jer. x. 13.

I have here made large use of the labours of Kuper, *Jeremias*, pp. 156 sqq.

[1] Jeremiah xxxiii. 11, cf. Psalm cxxxvi. 1.

'And now only, the argument having been brought back to Melchisedek, under the dexterous guidance of the writer, can be confirmed, with all calmness and distinctness, by a closer comparison of the three personalities here treated: (1) That of Melchisedek; (2) That of Abraham, including his descendant Levi, and the Levitic dignity of the High Priest, and (3) That of Christ—who as Christ really was High Priest. Thus it is proved that although Melchisedek—as compared with Abraham, Levi, and the Levitic dignity of the High Priest—was a totally different High Priest from all the other Levitical ones, far more eternal, more sublime, more mysterious, and, therefore, more divine, so his Antitype here compared to him,—Christ, as High Priest—must stand yet infinitely higher. This proof is, first, contained in the exalted and mysterious sounding words of the Psalm about Melchisedek, which the speaker had mentioned in v. 6, and to which he led back the argument in vi. 20, and which, after ample explanation here, he finally repeats in vii. 17. But the author is fully conscious that, in order to attain his purpose more easily, he must weave into the texture of the words of the Psalm all that which in Genesis xiv. 18–20 is told of Melchisedek. This short account about the Priest-King, the contemporary of Abraham, who came into such close contact with him, even in the simple words in which it is there told sounds very extraordinary. [Note i. p. 87. Why this should be so, can be fully estimated, historically, according to the explanations in "The History of the People of Israel," vol. i., about the origin of the whole account in Genesis xiv.] But long before our author, the contents of this singular tale, told with such marvellous brevity and significance, had attracted the attention of sages and poets. [Note ii. p. 87. It is greatly to be regretted, for the cause in question, that just the part about "the Jubilees," which, according to all probability, could give the most important explanations, has been lost in the Ethiopian translation; according to Dillmann's edition, s. 54, 19, it is now missing in every manuscript, and probably was missing already when the book was

translated into the Ethiopian language; even in this, it is not missing intentionally, nor as a solitary case, as some other details preceding it are missing too. In the fragments of the "Genesis Parva," which Ceriani published in the first part of "Monumenta Sacra et Profana," this particular passage and its further development is not to be found.] There were many in those days who examined with the utmost curiosity and care into these isolated, and in themselves somewhat incomprehensible, names of men and women in Genesis, and enquired after their birth and parentage, making up by various devices of their own for what seemed to be omitted. [Note iii. p. 87. As is most clearly demonstrated in the Book of Enoch and the Book of the Jubilees.] Many had thought it most remarkable that this Priest-King should stand so utterly alone, without one's even being told whose son he was, from what tribe and family, or even nation, he sprung. A quantity of the most extraordinary and arbitrary suppositions had been expressed about it, and even found their way into books. [Note iv. pp. 87, 88. It was conjectured that Melchisedek was the same person as Shem, the son of Noah, or even Enoch, which they intended to prove by the dates in Genesis xix. 5, according to which either of them might have been alive. And yet are many of these guesses quite innocent in comparison with many modern ones. Some of our German critics put the most groundless as well as objectionable ideas into Genes. ch. xiv., and thereby purposely overlook the already sufficiently explained, the best and surest truth.] Our author rejects all such gratuitous guesses, and keeps strictly only to the comparison and connection of the words Psalm cx. and Genes. xiv. 18–20. But from the words of that Psalm he maintains all the more rigorously, that the ancient, strange, mysteriously solitary Priest-King, must stand in the closest relationship with Christ. After the fashion of many of his contemporaries, he draws from a close comparison of these two texts from the Bible, and by explanations of the possible meaning of each single word, such consequences as seem to him appropriate, to give the highly important proof, which

he intended to give, and to perfect it by this means. As St. Paul had to go back to Moses, and the times of Abraham, and all the accounts of the Bible about the primitive times, in order to prove the higher necessity and truth of Christianity, thus, our author, with his deep penetration, sees much in these times which explains Melchisedek and his times, and he draws our attention especially to three points. *First*, vii. 1–4, that by comparing the contents of that account with the words of the Psalmist, one could not possibly think of the Priest-King as of one of the common men in ancient history, but must ascribe to him eternity and similar attributes of a mysterious and divine nature, as pious men had ascribed formerly in a somewhat similar way a mysterious immortality to Enoch. In this we can especially observe the fashion of former philosophers, who, by keeping two very opposite and very separate texts closely together, and by working them into each other, drew out a proof of some new, hitherto unobserved, and often very startling fact. The author begins simply with the words, "for this Melchisedec." He is shortly designated, "King of Salem, Priest of the Most High God." He goes to meet Abraham returning after the defeat of the kings, and blesses him, and receives even a tenth of all which had been gained in the battle, from no less a man than Abraham. If we look at the meaning of both his names in the sacred, old, and mysterious Hebrew language, He was first indeed (if the name of Melchisedek is interpreted) *King of Justice*, but then also King of Salem, that is, *King of Peace*, as if each of these two titles on this account became so memorable by their kingly or Messiac meaning, which so visibly pointed to the true Messiah, who has at first to bring *justice* into the world, but afterwards, as a necessary consequence, *peace*. [Note i. p. 89. This is evidently the interpretation of the words. But in the same way Philo, too, finds out secrets in the translation and explanation of proper names in the Pentateuch: compare the "History of the Israelites," vi. p. 272.] He appears in the Bible *fatherless*, *motherless*, that is, without human parents, with-

out pedigree, without even being ascribed to any particular race or nation, without mentioning a particular time for the beginning or the end of his existence—for there is no mention of either in the Bible—but by the Psalmist He is unmistakably compared to the Son of God, so that one can easily conclude who he really must have been. "He is a Priest for ever." Again, according to the Psalmist and the other indications, he appears as if he were Christ, or rather the Logos Himself, who, for that time only, manifested Himself to men in this likeness, but at the same time was also their Priest, foreshadowing in what He is now to His own, though in quite a different way, as High Priest. [Note ii. p. 89. The latter meaning of the words, although merely hinted at, is plain enough. But the author could not compare him with an angel, nor with any mortal man that ever lived, such as Enoch. Hence we have no alternative but to regard him as a momentary and mysterious revelation of the Logos in bodily shape, vouchsafed in those earliest ages of antiquity.']—Ewald's *Epistle to the Hebrews*, pp. 86–90. Göttingen, 1870.[1]

Note H, *page* 65.

'Esseni, gens sola, in toto orbe præter ceteras mira, sine ullâ femina, sine pecuniâ, socia palmarum. In dies ex æquo convenarum turba renascitur large frequentantibus quos vitâ fessos ad mores eorum fluctus agitat. Ita per sæculorum millia (incredibile dictu) gens æterna est in qua nemo nascitur. Tam fœcunda illis aliorum vitæ pœnitentia est.'—Plin. *Nat. Hist.* v. 15.

Dean Milman, in a beautiful passage, represents 'the Essene in his monastic fraternity as looking to the reign of Messiah, when the more peaceful images of Prophecy would be accomplished' ('Hist. of Christ.' ii. 79). But, against Grätz's statement that the Kingdom of Heaven was first preached by Essenes

[1] I owe this citation to the Commentary on the Epistle to the Hebrews by the Rev. Joseph B. M'Caul —a work, as it seems to me, of profound and unusual learning.

it has been shown that Philasterius ('the Essenes expect a man as Messiah,' Hæres. 9) is the only authority for any Messianic expectation among the Essenes. See Keim's argument, 'Jesus of Nazara,' i. 385.

Note I, *page* 68.

Let me here, once again, take a particular Psalm, the 120th, and compare the latest Rationalist exposition with the Christian. 'To say the truth,' says Professor Reuss, 'it is one of the obscurest in the Psalms. The ideas are scarcely indicated, the images wanting in transparency, the historical allusions so many enigmas. Was not the author an Israelite chief, the victim of the perfidy of his enemies? Was he not one who laboured to bring about a solid peace between them and his people, but whose efforts failed? We cannot help looking for the origin of these strophes in the long quarrels of the Asmoneans with the Syrians. The distinguished position of the author procured the admission of this Psalm into the collection. The people must have shared in the feelings of their hero, and must have repeated his complaints. The Psalm remained at a later period, when the memory of these events was effaced. But, since history furnishes no light, exegesis must limit itself to understanding the Canticle as it must have been understood by those who saw in it nothing but a national chant, intended to keep up pious resignation in face of an oppressive Paganism. In this point of view, the 'lying lip' and the 'deceitful tongue' would be that spirit of hostility which animated the Pagans to say all manner of evil of the Jews. Whatever interpretation of the second strophe be adopted, the meaning is that they have before them a prospect of war and destruction, fire and sword, instead of rest and peace. Kedar is an Arab tribe of the desert. Mesek is, perhaps, the name of a neighbouring locality —elsewhere, in Biblical geography, it designates a people of the North, upon the Euxine; in this sense the expression would bear

a more general application to the dispersion of the Jews. The end seems to me mutilated; but it is clear that it opposes the peculiar disposition of an inoffensive people to oppressive tendencies which leave them no peace.' [1]

I do not enter upon any detailed examination of this interpretation which interprets, and this exposition which expounds nothing, and which seems to me far inferior to the *Scholia* of Rosenmüller, if constructed upon the same platform. This Psalm stands first of the fifteen mysterious שִׁירֵי הַמַּעֲלוֹת Its first word is a liturgical '*Sursum corda.*' The oldest Jewish expositors knew nothing of such an historical basis as that just suggested. An ancient commentary says, 'Songs on the Steps, on which God leads the righteous up to a blessed Hereafter.' [2] Every one of this collection is full of allegorical touches; and the views ordinarily taken of their historical occasion—the ascent from Babylon to Canaan, or from the various parts of Israel to Jerusalem, lend themselves perfectly to this conception. The most literal translation of the closing lines of the 120th Psalm adds to its Messianic force. אֲנִי־שָׁלוֹם. *I* (am of) *Peace*, 'I am all Peace.' Let me now cite the simple, consistent, straightforward exposition of an old writer, drawn from ancient sources:—

'All this Psalm fits the whole pilgrim Church—chiefly its Leader, Jesus, so far and long as He was a pilgrim in the days of His flesh. Truly He cried unto the Lord, when He bore the contradiction of sinners against Himself, in the garden and on the Cross. Truly He suffered from a lip of lying, and from a tongue of guile. Truly He could say, "Alas! for Me that *incolatus meus prolongatus est*," seeing that He said, "O faithless and perverse generation! how long shall I be with you and suffer you?" Truly was He the Man of Peace with those who hated peace.'—Bellarmin. *Expos. in Psalm.* pp. 927, 928.

[1] Reuss, *La Bible*, pp. 304, 305. [2] *Sifri*, quoted by Delitzsch.

LECTURE III.

NOTE A, *page* 81.

To the quotation in the text I must here add the beautiful and profound summary of David's life and character in Dr. Newman's once well-known poem—

THE CALL OF DAVID.

'And the Lord said, Arise, anoint him, for this is he.'

Latest born of Jesse's race,
Wonder lights thy bashful face,
While the Prophet's gifted oil
Seals thee for a path of toil,
We, thy angels, circling round thee,
Ne'er shall find thee as we found thee,
When thy faith first brought us near
In thy lion-fight severe.

Go! and mind thy flocks awhile,
At thy doom of greatness smile;
Bold to bear God's heaviest load,
Dimly guessing of the road,—
Rocky road, and scarce ascended,
Though thy feet be angel-tended.

Twofold praise thou shalt attain,
In royal court and battle plain;
Then come heart-ache, care, distress,
Blighted hope, and loneliness;
Wounds from friend and gifts from foe,
Dizzied faith, and guilt, and woe;
Loftiest aims by earth defiled,
Gleams of wisdom sin-beguiled,
Sated power's tyrannic mood,

Counsels shared with men of blood,
Sad success, parental tears,
And a dreary gift of years.

Strange, that guileless face and form
To lavish on the scarring storm!
Yet we take thee in thy blindness,
And we buffet thee in kindness;
Little chary of thy fame,—
Dust unborn may bless or blame,—
But we mould thee for the root
Of man's promised healing Fruit,
And we mould thee hence to rise,
As our brother, to the skies.

NOTE B, *page* 89.

The doctrine of immortality in connection with Judaism has lately been studied by three foreign scholars, Hahn, Saalchütz, and Schultz. Hahn, with whom Saalchütz substantially agrees, divides Judaism into *six* periods. (1) The *Patriarchal*, when men had a simple, if confused, faith in immortality. (2) The *Mosaic* period, when the law as such does not enter upon the question. (3) The era of *Job* and the *Psalmists*, which may be described as a time of scepticism, or even worse, '*futurarum rerum desperatio*.' (4) The ascendancy of the *Prophets*, under which, as the figure of Messiah grew upon the canvas, the annihilation of death began to be expected. (5) The *Exilic* period, when the Resurrection of the Body entered into the minds of Ezekiel and Daniel. (6) The *post-Exilic* period, when the ideas of immortality and of the Resurrection were expanded and developed under Alexandrian influences.

Schultz does not arrange his conclusions chronologically, but in four general propositions. (1) All the writers of the Old Testament teach that man's personality does not disappear with death.

(2) Their teaching is not clear or definite, but it asserts that the destinies of the righteous and wicked will be essentially different. (3) All the sacred authors agree in implying that the soul, vitally united to God, is immortal. (4) From the doctrine of the Spiritual Resurrection of Israel, the notion of the Resurrection of the body was probably developed.

ADDITIONAL NOTE, *page* 79.

Cùm matris hortatu filiam Desiderii duxisset uxorem, incertum quâ de causâ, post annum, repudiavit, et Hildegardam in matrimonium accepit. Habuit et filias tres, duas de Fastiadâ uxore, tertiam de concubinâ quâdam. Defunctâ Fastiadâ Luidgardim Alamannam duxit. Post cujus mortem quatuor habuit concubinas. (Eginhard, *De Vitâ Caroli Magni*, cap. xviii. pp. 91, 92.)

The pages to which this note refers were written long before I met with the following passage in one of the commentators upon Eginhard: 'Quæstio à Petavio proposita, an Carolus ante baptismum vel creationem in Regem vocatus fuerit Dävides? . . . Licet enim Petavius nomen ut verum et à parentibus impositum Carolo nostro vindicet, potiùs tamen ex more supra descripto ortum esse putem. Et sanè convenientia inter *Carolum et Davidem* maxima est. Instituit jamdum suo tempore talem comparationem auctor Vitæ Caroli, quisquis ille sit, quam produxit Canisius ex Monasterio Sangallensi. . . Stephanus V. Papa Ludovicum vocat *secundum Davidem*, quà propter merita in Ecclesiam et Rempublicam, ut Davidem Deo dilectum Carolum nostrum crederet. Hinc sæpissimè vim nominis *David* (quod *dilectum* significat) Albinus per periphrasim explicat, vocando Imperatorem nostrum *Deo placabilem*, dilectissimum *regem in Domino dominorum*, *amatum Deo* . . . Dubium non est Carolum nunquam verè *Davidem* dictum, sed cognomen illud ex Alcuini cerebro enatum esse. (Schminke, Eginhard, p. 118.) Artes liberales studiosissime excoluit, earumque doctores plurimum veneratus magnis afficiebat honoribus. Tentabat scribere, tabu-

lasque et codicillos ad hoc in lectulo sub cervicalibus circumferre solebat, ut cùm vacuum tempus esset, manum effingendis literis assuefaceret.[1] Sed parum prosperè successit labor præposterus ac fere inchoatus. . . . Mortes filiorum ac filiæ pro magnanimitate, quâ excellebat, minus patienter tulit, pietate videlicet, quâ non minus insignis erat, compulsus ad lachrymas. Nuntiato etiam sibi Adriani Roman. Pont. obitu, quem in amicis præcipuum habebat, sic flevit ac si fratrem aut charissimum filium amisisset' (Cap. 19, Ibid.). . . . Miræ pulchritudinis Basilicam Aquisgrani exstruxit . . . ad cujus structuram cùm columnas et marmora aliunde habere non posset, Româ atque Ravennâ devehenda curavit. . . . Legendi atque psallendi disciplinam diligentissime emendavit.' See the edition of Eginhard, 'De V. Caroli Magni,' with the ample notes of Bessell, Bolland, Goldast, and Schminke. Of the tradition that Charlemagne composed the 'Veni Creator,' I can find no trace in this volume, nor do I know from whence it has arisen. In the carefully and conscientiously edited 'Presbyterian Hymnal, compiled by a Committee of the United Presbyterian Church' (Edinburgh, 1876), the Hymn appears with—'Author, Charlemagne'—in the index. It is singular that Eginhard makes no mention of the Council of Frankfort, presided over by Charlemagne, or of his public condemnation of images.

[1] It would be out of place to enter upon the controversy which these words have excited. It has been proposed to read 'tentabat *versus* scribere,' and, 'cùm tempus esset vacuum, effingendis metris se assuefaceret.' Still less can it be my duty to defend 'the great Karl' against the new Italian Historical School, who, in a mood of hatred against one who did so much for the temporal power of the Papacy, stigmatize him as a 'heavy German,' and *un assai antipatico puzzo di sacristia.*—Comparetti, *Vergilio nel medio evo.*

LECTURE IV.

NOTE A, *page* 114.

Other instances will easily be found by students, *e.g.*—

Psalm v. 3	Exod. xl. 23 ; Levit. i. 7, 8, 12 ; ,, vi. 5 ; Numbers xxviii. 4.
,, xviii. 28	Exod. xxv. 37.
,, xix. 4	,, xl. 24, 25.
,, xxxviii[1]	Levit. ii. 2.

See also

Psalm lxxiii.	
,, lxxxiv.	
,, lxix. 31.	
,, xci. 4.	
,, xcii. 12[2]	1 Kings vi. 10–18.
,, lxxxix. 15	Levit. xxv. 9.[4]
,, cx. 3[3].	Exodus xxxv. 29; Levit. xxii. 18-21 ; Deut. xxii. 6 ; Amos iv. 5.

NOTE B, *page* 121.

'Blessed are the poor in spirit,' answers to 'I am poor and needy.' 'Blessed are they that mourn.' Did not 'rivers of waters run down his eyes'? Does not the exile weep by the waters of Babylon? 'Blessed are the meek,' and the 131st

[1] Title לְהַזְכִּיר = to bring to remembrance.

[2] Note the association of *cedar* and *palm*.

[3] נְדָבֹת

[4] Those accomplished scholars, Mr. Jennings and Mr. Grove, doubt the propriety of the reference. 'The joyful sound is taken by most commentators to mean the festal shouts and blasts of trumpets on the appointed feast days. But, since there is no mention whatever of any feast days in this Psalm, we prefer to understand the words יֹדְעֵי תְרוּעָה as meaning those "who are accustomed to shout for joy," *i.e.*, are in the habit of shouting joyfully unto the Lord for all His goodness.'—*Psalms*, bks. iii. and iv. p. 100. By A. C. Jennings and W. H. Grove.

Psalm is the song of the meek, the preference which is so distinctively Christian of the patient to the heroic character. 'Blessed are they that hunger and thirst after righteousness.' What else is the blessedness described in the first Psalm? What else the 19th, that lyric of the word? or, what else the 119th, the lyric of the law—its sweetness and reasonableness—the perfect freedom of subjugation to its easy yoke, its breadths and depths, level as life and deep as the soul? 'Blessed are the merciful,' corresponds to 'Blessed is he that considereth the poor.' Purity of heart has its place in the Psalter. 'Truly God is good to Israel, even to such as are of a clean heart.' And if to any it seems that the blessing for the 'peace-makers' is wanting, that there are in several Psalms peals of fierce malediction, and that forgiveness is strangely interrupted, I hope that we have seen that such passages are not without compensation. Morally, because they show us that true hatred of evil as evil is a constituent of holiness—spiritually, because there is a point on the scale at which such utterances pass from human lips and blend with the trumpet notes of Divine Judgment.

ADDITIONAL NOTE, *page* 115 and *pages* 166–168.

'What is the distinguishing character of Hebrew literature, which separates it by so broad a line of demarcation from that of every ancient people? Undoubtedly the sentiment of *erotic devotion* which pervades it. Their poets never represent the Deity as an impassive principle; a mere organising intellect removed at infinite distance from human hopes and fears. He is for them a Being of like passions with themselves, requiring heart for heart, and capable of inspiring affection, because capable of feeling and returning it. Awful, indeed, are the thunders of His utterance, and the clouds that surround His dwelling-place; very terrible is the vengeance He executes on the nations that forget Him; but to His chosen people, and especially to the men

"after His own heart," whom He anoints from the midst of them, His "still, small voice" speaks in sympathy and lovingkindness. Every Hebrew, while his breast glowed with patriotic enthusiasm at those promises, which he shared as one of the favoured race, had a yet deeper source of emotion, from which gushed perpetually the aspirations of prayer and thanksgiving. He might consider himself alone in the presence of his God; the single being to whom a great revelation had been made, and over whose head 'an exceeding weight of glory' was suspended. His personal welfare was infinitely concerned with every event that had taken place in the miraculous order of Providence. For him the rocks of Horeb had trembled, and the waters of the Red Sea were parted in their course. The word given on Sinai with such solemn pomp of ministration, was given to his own individual soul, and brought him into immediate communion with his Creator. That awful Being could never be put away from him. He was about his path, and about his feet, and knew all his thoughts long before. Yet this tremendous, enclosing presence, was a presence of love. It was a manifold, everlasting manifestation of one deep feeling—a desire for human affection. Such a belief, while it enlisted even pride and self-interest on the side of piety, had a direct tendency to excite the best passions of our nature. Love is not long asked in vain from generous dispositions. A Being, never absent, but standing beside the life of each man with ever-watchful tenderness, and recognised, though invisible, in every blessing that befel them from youth to age, became naturally the object of their warmest affections. Their belief in Him could not exist without producing, as a necessary effect, that profound impression of passionate individual attachment, which, in the Hebrew authors, always mingles with, and vivifies their faith in, the Invisible. All the books in the Old Testament are breathed upon by this breath of life. Especially is it to be found in that beautiful collection, entitled the Psalms of David, which remains, after some thousand years, perhaps the

most perfect form in which the religious sentiment of man has been embodied.

'But what is true of Judaism is yet more true of Christianity, '*matre pulchrâ filia pulchrior*.' In addition to all the characters of Hebrew Monotheism, there exists in the doctrine of the Cross a peculiar and inexhaustible treasure for the affectionate feelings. The idea of the Θεάνθρωπος (God-Man), the God whose goings forth have been from everlasting, yet visible to men for their redemption as an earthly temporal creature, living, acting and suffering among themselves, then (which is yet more important) transferring to the unseen place of His spiritual agency the same humanity He wore on earth, so that the lapse of generations can in no way affect the conception of His identity; this is the most powerful thought that ever addressed itself to a human imagination. It is the ποῦ στῶ which alone was wanting to move the world. Here was solved at once the great problem which so long had distressed the teachers of mankind, how to make virtue the object of passion, and to secure at once the warmest enthusiasm in the heart, with the clearest perception of right and wrong in the understanding. The character of the blessed Founder of our faith became an abstract of morality to determine the judgment, while at the same time it remained personal and liable to love. The written Word and established Church prevented a degeneration into ungoverned mysticism, but the predominant principle of vital religion always remained that of self-sacrifice to the Saviour. Not only the higher divisions of moral duties, but the simple, primary impulses of benevolence, were subordinated to this new absorbing passion. The world was loved 'in Christ alone.' The brethren were members of His mystical body. All the other bonds that had fastened down the Spirit of the Universe to our narrow round of earth were as nothing in comparison to this golden chain of suffering and self-sacrifice, which at once riveted the heart of man to One who, like himself, was acquainted with grief. Pain is the deepest thing we have in

our nature, and union through pain has always seemed more holy and more real than any other.'[1]

Note C, *page* 129.

The best commentary upon this Lecture will be supplied by the following lengthened extracts from the golden Epistle of Athanasius to Marcellinus:—

Κοινὴ μὲν οὖν τοιαύτη τοῦ Πνεύματος χάρις ἔστω παρὰ πᾶσι, καὶ ἐν ἑκάστῳ γινομένη εὑρισκέσθω, καὶ παρὰ πᾶσιν ἡ αὐτὴ, ὡς ἐὰν ἡ χρεία ἀπαιτῇ, καὶ τὸ Πνεῦμα βούληται. Οὐ διαφέρει γὰρ τὸ πλέον καὶ ἔλαττον ἐν ταύτῃ τῇ χρείᾳ, ὡς ἕκαστος ἀνενδότως τὴν ἰδίαν ἀποπληροῖ καὶ τελειοῖ διακονίαν. Ἡ δέ γε βίβλος τῶν Ψαλμῶν καὶ οὕτως ἔχει τινὰ πάλιν χάριν ἰδίαν καὶ παρατήρησιν ἐξαίρετον· πρὸς γὰρ τοῖς ἄλλοις, ἐν οἷς πρὸς τὰς ἄλλας βίβλους ἔχει τὴν σχέσιν καὶ κοινωνίαν, λοιπὸν καὶ ἴδιον ἔχει τοῦτο θαῦμα, ὅτι καὶ τὰ ἑκάστης ψυχῆς κινήματα, τάς τε τοῦτων μεταβολὰς καὶ διορθώσεις ἔχει διαγεγραμμένας καὶ διατετυπωμένας ἐν ἑαυτῇ· ὥστε τινὰ τὸν βουλόμενον ὡς ἄπειρον ἐξ αὐτῆς λαμβάνειν καὶ κατανοεῖν, οὕτω τὸ τυποῦν ἑαυτὸν, ἐκεῖ γέγραπται. Ἐν μὲν γὰρ ταῖς ἄλλαις βίβλοις μόνον τις ἀκούει τὸν νόμον προστάττοντα, ἃ (μὴ) δεῖ ποιεῖν καὶ μὴ δεῖ πράττειν· προφητείας τε κατακούει, ὥστε μόνον εἰδέναι τὸν ἐρχόμενον Σωτῆρα· καὶ ἱστορίαις δὲ προσέχει, ἐξ ὧν γινώσκειν δύναται τὰς τῶν βασιλέων καὶ τὰς τῶν ἁγίων πράξεις. Ἐν δὲ τῇ βίβλῳ τῶν Ψαλμῶν, πρὸς τῷ ταῦτα μανθάνειν τὸν ἀκούοντα, ἔτι καὶ τὰ κινήματα τῆς ἑαυτοῦ ψυχῆς ἐν αὐτῇ κατανοεῖ καὶ διδάσκεται· καὶ λοιπὸν πρὸς ὃ πάσχει καὶ ἐν ᾧ συνέχεται, δύναται πάλιν ἐκ ταύτης ἔχεσθαι τὴν εἰκόνα τῶν λόγων· ὥστε μὴ μόνον ἀκούσαντα παρέρχεσθαι, ἀλλὰ καὶ πῶς δεῖ λέγοντα καὶ ποιοῦντα θεραπεύειν τὸ πάθος, διδάσκει . . .

Καὶ ὁ ἀκούων τοῦ ἀναγινώσκοντος ὡς περὶ αὐτοῦ λεγομένην τὴν ᾠδὴν καταδέχεται· καὶ ἢ ἐλεγχόμενος ὑπὸ τοῦ συνειδότος κατανυγεὶς μετανοήσει, ἢ περὶ τῆς εἰς Θεὸν ἐλπίδος ἀκούων καὶ τῆς εἰς τοὺς πιστεύοντας γινομένης ἀντιλήψεως, ὡς εἰς αὐτὸν γενομένης

[1] Arthur Hallam, *Remains*, pp. 275–278.

τοιαύτης χάριτος ἀγαλλιᾶται, καὶ εὐχαριστεῖν ἄρχεται τῷ Θεῷ. Ὅτε γοῦν τὸν τρίτον ψάλλει τις εἰς τὰς ἰδίας θλίψεις συνορῶν, ὡς αὐτοῦ εἶναι νομίζει τὰ ἐν τῷ ψαλμῷ ῥήματα· καὶ τότε τὸν ια' καὶ τὸν ις' ὡς εἰς τὴν ἰδίαν πεποίθησιν καὶ προσευχὴν ἐστιν ἀπαγγέλλων· καὶ τὸν μὲν ν' ψαλμὸν ὡς αὐτός ἐστι τὰ ἴδια τῆς μετανοίας ἑαυτοῦ λέγων ῥήματα· τὸν δὲ νγ', καὶ τὸν νε', καὶ τὸν νς', καὶ τὸν ρμα', ὅτε ψάλλει τις, οὐχ ὡς ἄλλου διωκομένου, ἀλλ' ὡς ὢν ὁ πάσχων συνδιατίθεται, καὶ ᾄδει τῷ Κυρίῳ ἰδίους τοὺς λόγους τούτους. Καὶ ὅλως οὕτως ἕκαστος ψαλμὸς παρὰ τοῦ Πνεύματος εἴρηταί τε καὶ συντέτακται, ὡς ἐν αὐτοῖς, καθὰ πρότερον εἴρηται, τὰ κινήματα τῆς ψυχῆς ἡμῶν κατανοεῖσθαι, καὶ πάντας αὐτοὺς ὡς περὶ ἡμῶν εἰρῆσθαι, καὶ εἶναι ἡμῶν αὐτοὺς ὡς ἰδίους λόγους, εἰς ἀνάμνησιν τῶν ἐν ἡμῖν κινημάτων καὶ διόρθωσιν τῆς ἡμῶν πολιτείας. Ἃ γὰρ οἱ ψάλλοντες εἰρήκασι, ταῦτα καὶ ἡμῶν δύνανται τύποι καὶ χαρακτῆρες εἶναι.

Αὕτη δὲ πάλιν τοῦ Σωτῆρός ἐστιν ἡ χάρις· ἄνθρωπος γὰρ δι' ἡμᾶς γενόμενος, τὸ μὲν σῶμα τὸ ἴδιον ὑπὲρ ἡμῶν προσήνεγκεν εἰς θάνατον, ἵνα πάντας ἀπαλλάξῃ τοῦ θανάτου·

Ἀλλ' οὐδὲ, τὰς τῶν προφητῶν τις λαμβάνων ὡς ἴδια ῥήματα, μέμψαιτό τις ἢ ἐπαινέσειε τούτοις τὰ ὅμοια πράξαντας, οἷς ἐμέμψαντο καὶ ἐπῄνεσαν ἐκεῖνοι· οὐδὲ τὸ, Ζῇ Κύριος, ᾧ παρέστην ἐνώπιον αὐτοῦ σήμερον, μιμήσηται ἄν τις εἰπεῖν ὡς ἴδιον λόγον. Καὶ γὰρ καὶ ὁ ἐντυγχάνων ταῖς βίβλοις φανερός ἐστι μὴ ὡς ἰδίους, ἀλλὰ τῶν ἁγίων καὶ τῶν δι' αὐτῶν δηλουμένων λέγων τοὺς λόγους. Τοὺς δέ γε Ψαλμοὺς, τὸ παράδοξον, μετὰ τὰς περὶ τοῦ Σωτῆρος καὶ τῶν ἐθνῶν προφητείας ὁ λέγων τὰ ἄλλα ὡς ἴδια ῥήματα λαλῶν ἐστι, καὶ ὡς περὶ αὐτοῦ γραφέντας αὐτοὺς ἕκαστος ψάλλει, καὶ οὐχ ὡς ἑτέρου λέγοντος ἢ περὶ ἑτέρου σημαίνοντος δέχεται, καὶ διεξέρχεται· ἀλλ' ὡς αὐτὸς περὶ αὐτοῦ λαλῶν διατίθεται· καὶ οἷά ἐστι τὰ λεγόμενα, ταῦτα ὡς αὐτὸς πράξας καὶ ἐξ ἑαυτοῦ λαλῶν ἀναφέρει τῷ Θεῷ. Οὐ γὰρ ὡς τὰ τῶν πατριαρχῶν ῥήματα, καὶ Μωϋσέως, καὶ τῶν ἄλλων προφητῶν, εὐλαβηθήσεται καὶ ταῦτα· ἀλλὰ καὶ μάλιστα ὡς ἴδια καὶ περὶ ἑαυτοῦ γραφέντα θαρσεῖ λέων ὁ ψάλλων ταῦτα. Τὸν γὰρ φυλάξαντα τὴν ἐντολὴν, καὶ παραβάντα ταύτην, τήν τε ἑκατέρου πρᾶξιν περιέχουσιν οἱ Ψαλμοί.

Καί μοι δοκεῖ τῷ ψάλλοντι γίνεσθαι τούτους ὥσπερ εἴσοπτρον, εἰς

τὸ κατανοεῖν καὶ αὐτὸν ἐν αὐτοῖς καὶ τὰ τῆς ἑαυτοῦ ψυχῆς κινήματα, καὶ οὕτως αἰσθόμενον ἀπαγγέλλειν αὐτούς.[1]

LECTURE V.

NOTE A, *page* 137.

I venture to quote the note of Mr. Jennings and Mr. Lowe on this difficult verse, Psalm lxxxvii. 7 :—

'Rend. "*And all my well-springs* [of delight] *are singing aloud like instrument-players because of* [lit. in] *thee*," *i.e. all my hopes* are concentrated in thee, O Zion, and at the thought of the glorious things of which thou shalt be the centre, all my innermost feelings well forth and overflow: cf. Ps. xlv. 1, "My heart overfloweth with a good matter." This rendering of v. 7 we owe to the Rev. P. H. Mason. Del. contends that חוללים, *chôl'lîm*, "instrument-players," *must* mean *dancers*, and rends. thus, "And singing as well as dancing [they say], 'all my fountains are in thee,'" *i.e.* the fountains of salvation (Is. xii. 3) are in thee, O city of God. Aq. rends. ἄδοντες ὡς χοροί; and Jer. "cantores quasi in choris." But here *châlal* in the Kal appears to have the meaning which the Piel bears in 1 Kings i. 40, "to play upon an instrument" (lit. "upon a wind instrument"); cf. Gesen. The LXX (which the Vulg. follows) seems to have mistaken *shârîm*, "singing," or "making melody," for *sârîm*, princes, and *mayânay*, "my fountains," for *mâôn*, a dwelling, and rends. (6) Κύριος διηγήσεται ἐν γραφῇ λαῶν καὶ ἀρχόντων τούτων τῶν γελενημένων ἐν αὐτῇ. Διάψαλμα. (7) Ὡς εὐφραινομένων πάντων ἡ κατοικία ἐν σοί.

[1] St. Athanas. Opp. Tom. iii. pp. 16–25. [Patrolog. Græc. Tom. xxvii. Edit. J. P. Migne.]

LECTURE VI.

NOTE A, *page* 170.

The view to which I here advert has found an interesting, if extreme, expositor, in the course of the present year. I refer to the 'Epopée Christologique. Psaumes d'après les Poëtes Français, annotés et distribués en xxii Chants par le P. Champon, S. J., Professeur d'Ecriture Sainte en Orient.' I extract the Prologue and the Argument of the 'Chant Troisième' from Psalm xviii. to xxvii.:—

'Vers la seconde moitié du XVIII^e^ siècle, on soutenait en Sorbonnne la thèse suivante: Il n'existe dans les Livres des Psaumes aucun ordre: ni ordre de temps et de composition, ni ordre de matière et de sujet; vainement les anciens Pères y cherchaient quelque chose de semblable: "Nullus in Psalmorum collectione quærendus est ordo, sive materiarum sive temporum. Frustra igitur in psalmorum hodierna dispositione materiarum ordinem quærebant sancti Hilarius, Augustinus," &c.

'Le Livre des Psaumes serait donc un recueil fait au hasard du temps et de la main: nulle unité d'idée générale, point de sujet principal, aucun plan suivi. Les pièces elles-mêmes ne seraient le plus souvent qu'une mosaïque irrégulière de pensées, de sentiments, de figures, de mots, sans liaison suffisante et nécessaire à toute œuvre d'art. Quelques Psaumes, une dizaine environ, doivent être interprétés à la lettre de Jésus-Christ, mais en quelques versets seulement; tous se rapporteraient aux mille et une circonstances et accidents de la vie des psalmistes et du peuple d'Israël.

'Cette théorie d'un disciple de dom Calmet, était acceptée alors comme indéniable, et de nos jours encore elle constitue un principe dans l'exégèse vulgaire.

'Affirmer qu'il se trouve dans le Livre des Psaumes, non point

un ordre chronologique et de composition, ce que les Pères et les anciens Glossateurs n'ont jamais prétendu, mais un ordre de matières, mais une unité de sujet principal et d'action, une action qui se déroule et marche d'après les lois constantes et harmonieuses de toute œuvre d'art, semble une exagération mystique, un théorème brillant peut-être, mais veuf de vérité, une théorie fantaisiste, et tout à fait en dehors du réel et même du vraisemblable.

'Cependant nous ne craignons pas de nous insurger, en plein soleil, contre cette opinion, et de la combattre de toutes nos forces, non sans espérance de la victoire.

'Puisque, d'après nos adversaires eux-mêmes, les Pères et les Glossateurs cherchaient dans les Psaumes un ordre de matières et de sujet, ils croyaient donc à cet ordre. Oui, ils y croyaient, et ils l'ont trouvé.

'Pour eux le sujet constant, le héros de ce divin poëme, c'est le Christ, le Christ tout entier, dit saint Augustin, sa personne adorable et son épouse, la sainte Église. Pour eux, il y a unité d'action dans les 150 hymnes de cette épopée christologique : c'est la victoire du Christ et de l'Église sur l'enfer et le monde, sur le vice et l'erreur, et l'ascension triomphante dans les splendeurs du ciel, de tous les enfants de Dieu : action à la fois divine et humaine, que l'Église a résumée dans ces quatre vers :

Mors et vita duello
Conflixere mirando :
Dux vitæ mortuus
Regnat vivus.

'Les Pères et les Glossateurs voient cette grande et divine action, cette action vraiment épique, se dérouler et progresser dans une magnifique et harmonieuse unité. Elle commence le jour où le Sauveur Jésus a levé son étendard dans le monde ; elle se continue par toutes les paroles et toutes les actions, tous les combats et tous les triomphes du Héros-Dieu et de la sainte Église ; elle s'achève dans les *alleluia* et les splendeurs des cieux, où retentissent les derniers chants du divin poëte.

'Pour comprendre cette grande thèse, il faut laisser derrière soi les exégètes modernes, remonter au-delà de la Renaissance, cette époque aux trop nombreuses *diminutions de vérités*, entrer dans l'école des Glossateurs du moyen-âge et des SS. Pères.

'Or, dans le premier volume de cette œuvre, il nous a été facile de prouver par les attestations de l'Écriture, des anciens et de la divine liturgie, par l'analyse littéraire elle-même, c'est-à-dire par tous les témoins *qui rendent témoignage à la vérité*, que le nom d'*Epopée* donné au Livre des Psaumes est légitime. Inutile de refaire cette démonstration ; cependant il est bon de la mentionner ici pour ceux de nos lecteurs qui n'auraient pas le premier volume.

'Puisque le Livre des Psaumes renferme tout ce qui constitue la plus grande et la plus merveilleuse des œuvres poétiques, c'est-à-dire :

'1° Sublimité du Héros ;

'2° Unité d'action générale ;

'3° Progression harmonieuse, régulier développement de cette action ;

'4° Beauté et grandiosité de la forme ;

'Le Livre des Psaumes est une véritable *Epopée*.

'On n'élève plus d'objection contre la suréminente poésie de David. Les anciens n'avaient aucun doute sur l'unité de Héros et d'action en son divin poëme ; se demanderait-on encore si la *matière* ou le *sujet* chanté par le psalmiste est vraiment épique ?

'Un mot de réponse, une affirmation, résultant de l'étude générale sur cette question de premier ordre.

'Toute œuvre épique doit-elle être faite à grands coups d'épée, et ne retentir que d'aventures bruyantes ? Dans le ciel profond et immense de l'*Idée*, dans les combats du bien et du mal, de la vérité et de l'erreur, dans les vastes et mystérieuses régions de l'âme, il ne se joue donc aucun drame, ne se verse pas une goutte de sang ou de larmes, il n'y a donc rien d'assez émouvant, d'assez beau, d'assez grandiose pour donner à la lyre ses accents les plus sublimes, et ses plus magnifiques harmonies ? Dès lors, le livre

de David n'est pas une épopée ; ni la *Divine Comédie* de Dante, ni le *Paradis Perdu* de Milton, ni la *Messiade* de Klopstock, &c.

'Toute œuvre épique doit-elle être composée selon la formule de *l'Iliade* et de *l'Enéide* ?—A ce compte, le Livre des Psaumes ne mérite pas ce nom glorieux ; mais il faudra le refuser de même aux *poëmes Ossianiques*, aux *Niebelungen*, au *Mahabharata*, à la *chanson de Roland*, &c. Et M. Léon Gauthier a vainement écrit son livre sur les Epopées françaises du moyen-âge.

'Mais il est impossible de refuser à tous ces chefs-d'œuvre la qualité, la forme et le nom *épiques* ; comment donc et pourquoi le refuser au chef-d'œuvre du khinnor de Sion, à cette épopée vraiment divine, laquelle, au témoignage d'un récent traducteur des Psaumes, domine les épopées humaines de toute la hauteur du ciel au-dessus de la terre ?' (*V.* RENDU, Nouv. trad. des. Ps. Bruxelles, 1867.)—*Prologue*, pp. vi–ix.

'Après sa grande victoire décrite au chant second, le Héros-Dieu commence a promulguer sa *Loi*. Cette loi est comme le soleil du firmament de la vérité ; les cieux en resplendissent et la chantent ; le jour l'explique au jour et la nuit ; elle est l'axe et la base du monde ; l'humanité lui doit toute sa lumière et tout son bonheur.—*Ps.* xviii.

'Mais un nouveau combat se prépare, le plus grand de tous et le plus décisif ; le poëte se recueille et prie, et plein de confiance il prédit la victoire.—*Ps.* xix.–xx.

'Le combat du Calvaire : jamais plus effrayant n'a été le péril, ni les souffrances plus extrêmes ; jamais aussi de plus belle victoire, ni de plus magnifiques résultats.—*Ps.* xxi.

'L'agneau de Dieu a été immolé ; mais le voilà plein de vie et de gloire, autour de lui se rangent les brebis fidèles. Il les mène sur le bord des eaux de la consolation et dans les pâturages de la vie.—*Ps.* xxii.

'Le même jour, le premier jour de la semaine, le Héros-Dieu fait son entrée solennelle dans sa capitale, aux applaudissements du ciel et de la terre. Il est le Roi de gloire, *Rex gloriæ*,—le

Seigneur fort et puissant, *Dominus fortis et potens*,—l'Elohi des Tzébaoth, *Dominus exercituum*.—*Ps.* xxiii.

'Les quatre Psaumes suivants redisent avec de plus amples détails la même victoire et le même triomphe; le dernier décrit l'anathème et la fuite honteuse des vaincus.'—*Argument*, pp. 45, 46.

Note B, *page* 180.

Every student of Scripture should read with care Bishop Lowth's Prælectio xix, 'Poesin propheticam esse sententiosam,' *De sacrâ Poesi Hebræorum*, pp. 205, 227. It would be well to compare throughout Michael., 'Epimetron. ad Præl. xix., de usu parallelismi Hebræorum hermeneutico,' pp. 543-549. That Michaelis' tone of exposition is low and unspiritual I deeply feel. Yet I cannot help thinking that the *doctrinal* use of parallelism suggested by him has not been fully drawn out by succeeding critics.[1] Let me cite a single specimen from Michaelis.

נַפְשׁוֹ בְּטוּב תָּלִין
וְזַרְעוֹ יִירַשׁ אָרֶץ
Psalm xxv. 13.

Now, for the soul to 'dwell' or 'pass the night' at ease, embathed in an atmosphere of good, is a vague and uncertain expression, if we neglect the poetical parallelism. It may mean to *sleep securely*, or to overcome perils like those of *darkness*, or to be steeped in good even in the hour of death, and blessed in the grave. This last interpretation Michaelis prefers, '*solo parallelismo hemistichiorum ductus*.' For, that which follows about 'his seed inheriting the land,' unquestionably belongs to the benefits which God bestows upon His people *after death*, embracing the children with the same love which He had bestowed on their fathers. 'But these benefits—which show how great God's

[1] The merely *interpretative* use of parallelism is adverted to, and illustrated in Rœdiger's *Gesenius*, p. 374, Note, with special reference to Ps. lxxvi. 3, Job v. 15.

favour was to those who have departed this life, and raise the hope that those are yet living and have a lasting sense of satisfaction, to whom God is so gracious that He deals well with their children for their sakes—I find are often conjoined with future felicity.'[1]

ADDITIONAL NOTE, *page* 177.

On the form of Egyptian sacred poetry M. de Vogüe remarks ('Chez les Pharaons,' *Revue des Deux-Mondes*, January 15, 1877):—

'Here I wish to state the capital fact which strikes me with regard to all Egyptian literature that has come down to us: I mean its intimate relationship in style with the productions of the Hebraic caste. Take a chapter of Egyptian ritual, or some posterior works, the hymn to the Nile (XII. dynasty), the poem of Pentaden, one of the numerous odes to the glory of Thouthmes, or of Rameses; you will easily perceive the identity of form, of diction, of rhythm, of images, which exists between these compositions and the Jewish Psalms. The versification has the same movements, the metaphors the same expression, the thought the same obscurity. Such and such verses of a Psalm seem literal translations of an Egyptian hymn. If we consider the lengthened abode of Israel in the valley of the Nile, the education of its chiefs in the schools of Memphis or Thebes, and the complete initiation of Moses, whom Strabo calls an Egyptian priest;—if we reflect that his Exodus coincided with the most brilliant period of Pharaonic civilisation, which had long been in full possession of its own literature—it is impossible not to look to it in part for the origin of the great works of the Jews, and for the mould of the form which Semitic inspiration preserved to a much later date. Moreover, we do no wrong to the majesty of the Psalmist, or to the grace of the Canticle, by

[1] Michaelis appends the interesting remark that the same verb appears in Psalm xlix. 13 (בַּל־יָלִין). But, in that Psalm, *lodging, dwelling*, the *night through*, signifies death; 'at the morning' (לַבֹּקֶר) signifies resurrection. Read vv. 13–15 together.

seeking for their models in the venerable tombs of that old Egypt, which we have shown so far to have been the first teacher of humanity in all sciences.'

I need not add that this conjecture, if confirmed by the strongest evidence, need not distress any believer in the divinity of the Psalter.[1]

LECTURE VII.

Note A, *page* 203.

When presented with certain extreme doctrines men say—'Such views contradict the best idea which we can form of God's justice.' They are sometimes told in answer that they really know, and can know, nothing about God's justice, i.e., that God's *justice* may become *injustice*. It is quite a different thing from this to say that, with larger knowledge, relations might be discovered which would prove the thing objected to to be just. A moral attribute becomes infinite, not by being changed into its opposite, but by taking in all of which it is susceptible. Take any quality in man. Eliminate from it all that is partial, evil, ambiguous. Conceive it made superlative. And it will give us a conception, inadequate indeed, but perfectly true, so far as it goes, of the same attribute in God. Thus, for the *wrath* of God. Take from the notion of wrath all that is blind, capricious, and merely vindictive. Thus, for God's *compassion*. In human compassion there is always an element of suffering. We project ourselves into the sufferer's place, and suffer with him. Take this from sympathy, and we have then the tranquil goodness, the love without emotion, of God. 'In passing up the scale

[1] On a remarkable quotation, where, in a single fragment of a hieroglyphical inscription, four instances of synthetic and one of antithetic parallelism are given, see Brugsch, *Grammaire Hiéroglyphique*, p. 94; and Canon Cook's remarks, *Speaker's Bible*, vol. iv. pp. 169–170.

of the finite subject,' says Mr. Davison, 'in order to approach the properties of the Infinite, we must pursue the enlarged idea taken from the properties of the first, and not adopt the contradictory or any alien idea, to make the approximation to the Infinite in question.'[1] Pantheistic writers may object that we thus form for ourselves the conception of a *limited* God: but then He is *self-limited.* 'Personality,' writes Bishop Martensen, 'contradicts absoluteness; for Personality is limited and conditioned; but the limitation is not such as clashes with perfection: for it is self-limitation. Such thinkers are enamoured of external extension, not of inward completeness.'[2]

Note B, *page* 212.

When we turn our serious attention to any crisis-period of history; and compare the men who have had any considerable part to play, their whole disposition, character, and training, with the surroundings in which they are placed, and the mission which they have to fulfil; the adaptation of the one to the other can be accounted for on no other principle. If there were no superintending and directing Mind it would be perfectly indifferent what gifts and aptitudes came forth from the darkness at any given time. In whatever proportion great and gifted men have exercised an influence, in whatever degree men do the right work at the right time, in that proportion is it probable that these coincidences were ordered by a Hand that drew the chart of the future; that souls and bodies were woven and fashioned in the womb and onward for their proper work. It may be said of course that that contexture of a myriad circumstances which we call the spirit of the age makes every man to be what he is. But this gives no explanation of the difference of genius and disposi-

[1] Davison, *Discourses on Prophecy*, pp. 513–518.

[2] On our conceptions of the Divine attributes, and their validity, see St. Augustin, *De Div. Quæst. ad Simplicianum*, ii. *Quæst.* II. *De Trinit.* lib. v. cap. 1. *Confess.* lib. i. cap. 4. Cf. Nourrisson, *La Philos. de St. Augustin*, Tom. i. pp. 275, sqq.

tion which is prior to any influence of the kind. A celebrated critic tells us in the life of a true poet, that in the window of his mother's apartment lay a volume of the 'Faery Queen.' When the winter days were darkening to their close, in the long light of the summer evenings, the imaginative boy read on, till the music of the verses steeped his spirit in its charm, and he became irrecoverably a poet. 'Such,' adds Dr. Johnson, 'are the accidents, which, sometimes remembered and perhaps sometimes forgotten, produce that particular designation of mind, and propensity for some certain science or employment, which is commonly called genius. The true genius is a mind of large general powers, accidentally determined to some particular direction.' Who can assent to this eminent authority? Would a volume of Spenser have made Nelson a poet, or a residence by the sea have turned Cowley into a heroic admiral? It is undeniable that there are vigorous and original natures which mould the age rather than are moulded by it. A blind spirit of the age, or genius of Nature, if it blundered upon consummate tools, would constantly be producing them at wrong times and places. The coincidence between the age and the men of the age—between the work and the workers—between the requirements of the epoch and the instruments raised up to effect them—is as proper an instance of the argument from design as the coincidence between sleep and night in the realm of Nature. When the hour has struck and the man is wanted, the man comes. Jerusalem is to be rebuilt, and the decayed places of Judah to be raised up, and the oracle of God says of one as yet unborn, 'Thus saith the Lord to His anointed, to Cyrus, whose right hand I have holden, I have even called thee by thy name, I have surnamed thee, though thou hast not known Me. I am the Lord, that saith of Cyrus, He is My Shepherd, and shall perform all My pleasure.'—On the whole question, see the profound discussion by Bishop Martensen, *Christian Dogmatics*, § 74, pp. 141–147.

ADDITIONAL NOTE, *page* 192.

Since writing the above I have been gratified to find the same interpretation adopted by Mr. Keble in his exquisitely careful translation—

Come shiver with strong arm
The lion's jaws, O Lord.
This way and that to shame and harm
As water they are poured.

Each arrow they would shoot
Falls shiver'd from the bow;
They pass like melting snail, or fruit
Of some untimely throe.

They ne'er saw morning ray:—
Yes—ere your cauldrons know
The thorn, His winds shall sweep away
Green wood and brands that glow.

Psalm lviii. 6, 7, 8.

ADDITIONAL NOTE, *page* 207.

Among the great dogmatic subjects for which dogmatic proofs from the Psalms are given by our Lord and His Apostles are Justification (Romans iv. 6) and the Divinity of the Messiah (Hebrews i. ii.; St. John x. 34, 35). M. Godet's profound remarks on our Lord's quotation from Psalm lxxxii. 6, are worthy of study. 'The argument is valid, notwithstanding the different sense of the word *God* in the two applications, because the difference of sense corresponds to a difference of nature and position in the persons to whom the title is applied. Still this observation should be connected with one general reflection upon the religion of the Old Testament. Biblical Monotheism

has nothing in common with the cold dead Deism which Jewish orthodoxy had extracted from the sacred books. The petrified Monotheism which forms the connecting link between actual Judaism, Christian Rationalism, and Mahomedanism, is but a gross caricature of Scriptural thought. Every theocratic function, exercised in the name of Jehovah who conferred it, placed him to whom it was confided in living relation with the Most High, and made him an organ of His influence. Hence such a man —whether King, Judge, or Prophet—became the precursor of One who, by His incarnation, was to abolish the separation between God and His creature (Zech. xii. 8). The Old Testament, then, is in full advance towards the Incarnation. This is at the root of the argument of our Lord. If this advance has nothing blasphemous, the final point to which it consistently tends can have nothing derogatory to the Divine Majesty. The quotation is from Psalm lxxxii. 6. Asaph addressing himself to the Theocratic Judges (v. 1), describes their sublime function, as organs of Divine justice. God Himself sits in the midst of them, and from Him their sentences emanate. (Vv. 2, 5) Asaph opposes the sad reality to the ideal grandeur of their functions. At v. 6 he returns to the intimation of v. 1., that of official dignity, and the phrase, '*I have said, Ye are gods*,' refers to Asaph's own expression in v. 1—for clearly the *second* term *God* (v. 1) includes the person of Judges. Vv. 7 and 8 remind judges that one day they will be judged themselves. Jesus draws from the language of the Psalmist a conclusion *à minori ad majus*. The basis of this reasoning is the principle that Scripture cannot blaspheme. By those πρὸς οὓς ὁ λόγος ἐγένετο τοῦ Θεοῦ, Jesus signifies the Judges, to whom the Holy Spirit addresses Himself in the words which He has just cited. The expression οὐ δύναται λυθῆναι ἡ γραφή shows the boundless confidence which Jesus reposed in Scripture.'

'Commentaire sur l'Evangile de S. Jean,' ii., pp. 310, 312.

LECTURE VIII.

Note A, *page* 243.

EXTRACT FROM 'INGRAM'S MEMORIALS OF OXFORD' (vol. iii. p. 15) RELATING TO THE UNIVERSITY MOTTOES.—'No device, of whatever kind, appears on any of the known Oxford books executed during the 15th century. We are not aware of any one earlier than that which is here exhibited in a woodcut as our first specimen; which is found in a work by Walter Burley, of the date of 1517. It is an engraving on wood representing the University arms in a shield supported by two angels; but instead of our present motto, "Dominus illuminatio mea," *which was introduced after the Restoration of Charles II.*, we here read "Veritas liberabit, Bonitas regnabit." Our second specimen, taken from books of the 17th century, presents a device somewhat different, in which the two angels appear above, and two fiends below, with the appropriate motto on the open book of seven seals, "Sapientiæ et Felicitatis:" a motto which appears in books printed by Joseph Barnes, 1585-1617, and which was used till about the time of the Restoration.'

It seems that the three mottoes of the University appear in combination in an escutcheon representing the arms of the University in the east window of the Bodleian. The substance of this note I owe to the kindness of my honoured friend, the Rev. C. P. Golightly, M.A., of Oriel College—as well as an illustration which struck many of the hearers of these Lectures at the close of Lecture II.

ADDITIONAL NOTE, *page* 222.

From the version of the Psalms by Marot, I extract the following very useful and complete table. The copy before me belonged to a Huguenot gentleman who escaped to Ireland at the Revocation of the Edict of Nantes.

TABLE DE L'USAGE DES PSAUMES.

Actions de grâce pour—
convalescence, Ps. 30.
délivrance et merveilles générales, Ps. 66, 78, 81, 85, 105, 106, 107, 114, 126, 129, 135
particulières, Ps. 31, 34, 40, 116, 118
diverses grâces envers l'Eglise, Ps. 36, 37, 65, 84, 89, 92, 103, 111
le fidèle, Ps. 23, 138
le roi, l'état, Ps. 21
remission des péchés, Ps. 32, 103
victoires, Ps. 9, 18, 60, 68, 76, 108, 124, 144, 149
Descriptions de la bénédiction promise aux personnes pieuses et charitables, Ps. 37, 41, 112, 128
de la calomnie et de la médisance, Ps. 10, 50, 52, 64, 109, 120, 140
du citoyen des cieux, Ps. 15, 24
de la confiance du fidèle dans les dangers, Ps. 3, 11, 27, 29, 44, 46, 56, 91, 115, 118, 121, 125, 138
dans la mort, Ps. 23, 49.
en tout temps, Ps. 62, 112
de la crainte et du service de Dieu, Ps. 2, 4, 32, 34, 50, 95, 99, 100
du devoir—
des juges et des magistrats, Ps. 82
des ministres du Seigneur, Ps. 134, 135
des princes et des grands, Ps. 2, 4, 75, 101
de l'Eglise à l'égard de son établissement, et de sa fermeté, Ps. 122, 125, 132
de son excellence et de sa renommée, Ps. 48, 87
de sa félicité sous le règne du Messie, Ps. 45, 72, 132
de son union avec Jésus-Christ, Ps. 45.
entre ses membres, Ps. 133
de l'entrée de l'Arche, Ps. 24, 47, 68
de l'excellence de la loi, Ps. 12, 19, 111, 119
Descriptions de la félicité de l'homme, Ps. 1, 32, 65, 73, 84, 112, 119, 128, 144
de l'humilité et de la mortification du fidèle, Ps. 131
de l'hypocrisie, Ps. 5, 10, 12, 28, 35, 41, 50, 55, 62, 120
des idoles, Ps. 115, 135
de l'impiété, Ps. 10, 14, 36, 53
de l'ingratitude et de la rebellion des Israélites, Ps. 78, 81, 106
du jugement de Dieu, Ps. 50
des juges iniques, Ps. 58, 94
de la misère et de la vanité de la vie humaine, Ps. 39, 90, 144
de la mortalité, Ps. 91
de la nécessité du secours de la bénédiction de Dieu dans nos entreprises, Ps. 127

TABLE DE L'USAGE DES PSAUMES—*continued.*

de la repentance, Ps. 51
des souffrances de l'Eglise en tous âges, Ps. 129
d'une tempête, Ps. 18, 20, 77
de la vanité des biens et des avantages du siècle, Ps. 37, 49, 62, 73
Imprécations prophétiques contre les ennemis et les persécuteurs de l'Eglise, Ps. 13, 17, 28, 35, 40, 52, 55, 58, 59, 69, 70, 71, 83, 94, 109, 115, 137, 140, 141, 143
Louange de Dieu—
pour l'alliance de sa grâce avec son Eglise, Ps. 89, 111
pour l'avènement du Redempteur, Ps. 8, 96, 97, 98, 118
pour l'entrée de l'Arche, Ps. 24, 47, 68
pour la majesté et les vertus, Ps. 93, 95, 96, 97, 117, 139, 145, 150
pour les œuvres de la Création et de la Providence, Ps. 8, 19, 33, 36, 65, 75, 100, 104, 107, 111, 113, 136, 145, 146, 147, 148, 150
Prédictions des jugements de Dieu vers les impies et les méchants, Ps. 1, 2, 5, 6, 7, 9, 11, 14, 21, 34, 37, 45, 49, 53, 54, 57, 62, 63, 73, 75, 92, 94, 112, 125, 129

PRIÈRES PARTICULIÈRES DU FIDÈLE.

Prières générales de l'Eglise pour la conservation et la prospérité en tout temps, Ps. 28, 36, 67, 122
pour la consolation dans les insultes de ses ennemis, Ps. 123
pour la délivrance, lorsqu'elle est persécutée, Ps. 10, 12, 44, 74, 79, 80, 85, 89, 102, 115, 137
pour la gloire de son Roi, ou de l'Etat, Ps. 20, 21, 72
pour les ministres, Ps. 132, 134
pour sa victoire dans les combats, Ps. 60, 83, 108
particulières du fidèle—
affligé extraordinairement, Ps. 77, 88
calomnié, Ps. 5, 7, 120
éloigné de la maison de Dieu, Ps. 42, 43, 84, 120
environné de ses ennemis, Ps. 3, 13, 22, 27, 54, 55, 56, 57, 59, 69, 70, 141, 142, 143
Malade, Ps. 6, 38, 39, 41
pécheur pour obtenir la rémission de ses péchés, Ps. 6, 19, 25, 38, 39, 40, 51, 103, 143
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roi ou prince qui demande à

Dieu sa grâce et sa protection, Ps. 61
scandalisé de la prospérité des méchants, Ps. 37, 39, 73
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Prophéties de Jésus-Christ à l'égard de son ascension, Ps. 24, 47, 68
de son avènement et de son règne, Ps. 2, 72, 96, 97, 98, 110, 118, 132
de son humilité, de sa gloire, Ps. 8, 16, 22, 69
de son sacerdoce, Ps. 110
de son sacrifice, Ps. 40, 65
de sa séance à la dextre de Dieu, Ps. 110
de son union avec l'Eglise, Ps. 45
de Judas—
traître, Ps. 41
puni, Ps. 109
de la vocation des Gentils, Ps. 87, 117
Vœux du fidèle, Ps. 4, 14, 19, 27, 50, 53, 56, 66, 76, 116, 119, 137

ADDITIONAL NOTE, *page* 233.

Mr. Keble remarks:—

'Such writers' (such as cannot be simple on great subjects) 'do not sufficiently trust to the command which the simple expression of their feelings would obtain over their readers. They think it must be relieved with something of more variety and imagery, to which they work themselves up with laborious, and therefore necessarily unsuccessful efforts. The model for correcting their error is to be found in the inspired volume. We can, in general, be but incompetent judges of this, because we have been used to it from our boyhood. But let us suppose a person, whose ideas of poetry were entirely gathered from modern compositions, taking up the Psalms for the first time. Among many other remarkable differences, he would surely be impressed with the sacred writer's total carelessness about originality, and what is technically called *effect*. He would say, "This is something better than merely attractive poetry; it is absolute and divine truth." The same remark ought to be suggested by all sacred hymns; and it is, indeed, greatly to be

lamented, that such writers as we have just mentioned should have ever lost sight of it—should have had so little confidence in the power of simplicity, and have condescended so largely to the laborious refinement of the profane muse.'

He observes again that the feelings which the writer of sacred poetry expresses 'should appear to be specimens of his general tone of thought, not sudden bursts and mere flashes of goodness.'

'Some, perhaps, may object to this, as a dull and languid strain of sentiment. But before we yield to their censures we would inquire of them what style they consider, themselves, as most appropriate to similar subjects in a kindred art. If grave, simple, sustained melodies—if tones of deep but subdued emotion are what our minds naturally suggest to us upon the mention of sacred *music*—why should there not be something analogous, a kind of plain chant, in sacred *poetry* also? fervent yet sober; awful, but engaging; neither wild and passionate, nor light and airy; but such as we may with submission presume to be the most acceptable offering in its kind, as being indeed the truest expression of the best state of the affections. To many, perhaps to most, men, a tone of more violent emotion may sound at first more attractive. But before we *indulge* such a preference, we should do well to consider, whether it is quite agreeable to that spirit which alone can make us worthy readers of sacred poetry. Ἔνθεον ἡ ποιήσις, it is true: there must be rapture and inspiration, but these will naturally differ in their character as the powers do from whom they proceed. The worshippers of Baal may be rude and frantic in their cries and gestures; but the true Prophet, speaking to or of the true God, is all dignity and calmness.'

Additional Note, *page* 240.

On making the Psalms more evangelical and spiritual than they were framed by their Divine author, it may be useful

to extract the following profound sentences from the pen of Keble.

'It may be right here to say one word of that which will perhaps be felt by some as a disappointment; that the mystical and evangelical meaning of the Psalms is not so much brought out as it might have been. It seemed the more dutiful and correct, and therefore in the end surely the more edifying, way, to represent in this respect also as nearly as possible the tenor of the Hebrew Verity: to observe the rule, which He who spake by the Prophets has (if it may be said) appointed for Himself in all His communications to mankind; to disclose, rather than exhibit, His dealings and His will; to keep Himself, to the generality, under a veil of reserve, through which the eyes of men might see just so much and so clearly, as they were purged by faith and purity and obedience. Considering the Psalms especially as Divine *poems*, this surely is a quality which we should expect to find in them: a certain combination of reserve with openness being of the very essence of poetry: and the Psalms being apparently ordained to leaven the poetry of the whole world, as the history of the Old Testament to be "the Sun of all other histories." Not to dwell on the obvious result, that by trying to bring out the spiritual meaning, we do to a certain degree limit it, in such a manner as would make a translation unfaithful, though it may be allowed perhaps in a commentary. For instance; it is a known ancient rule of interpretation, "You will hardly find a word in the Psalms but it is spoken in the name of Christ and the Church, either both jointly, or one of the two singly: and if of the Church, then of each one amongst us." It cannot then be right to translate a passage, which, for aught we know, may be capable of the double interpretation, so as to confine it to the single one; and yet this is what we should be often doing, were we to express more fully the prophetical allusions to our Lord, under the notion of spiritualising them. "*I laid me down and slept, and rose up again, for the Lord sustained me;*" is doubtless an allusion to our Saviour's death and

resurrection: but were a translator to *express* that allusion, he would exclude what is surely intended also; the hint, that each Christian's daily lying down and rising up is a token, or, as the ancient Church would denominate it, "a sacrament," of the same death and resurrection, and also of our own.' [1]

Additional Note, *page* 240.

It has often occurred to me that a practice might profitably be revived among ourselves, of which we frequently read in the African Church of St. Augustine's day. From time to time—more especially when the Psalm was to form the subject of the preacher's discourse—a particular Psalm was chanted throughout, unbroken by response, by a single voice. 'Ipsius servi vox est illa evidens quam in lamentationibus audistis in Psalmo, et movebamini cùm audiretis, quia inde estis. Quod *cantabatur ab uno*, de omnibus cordibus resonabat.' In Joann. Evang. Tract. x. Cap. i. See quotations under the headings—'Psalmus et *cur cantatus*;' Psalmus qui exponendus esset cantari solitus a lectore,' in S. August. Opp. tom. xi., p. 554. Index Generalis. [Edit. J. P. Migne.] [2]

I have not quoted in these Lectures the magnificent encomiums upon the Psalms of St. Basil and Hooker. I may be pardoned for citing two passages scarcely less remarkable.

'Quid in his Psalmis non invenies, quod faciat ad utilitatem et ædificationem, ad consolationem humani generis, sexus, ætatis? Dominus Deus noster per David servum suum confecit potionem, quæ dulcis esset gustu per cantationem et efficax ad curanda vulnera peccatorum per suam virtutem. Suaviter enim Psalmus auditur cum canitur, penetrat animum cum delectat; facile Psalmi memoria retinentur, si frequenter psallantur, et quod legis austeritas ab hominibus extorquere non poterat, hi per

[1] *Preface to Oxford Psalter*, pp. xi–xii.

[2] S. Aug. *Enarr. in Psalm.* lix. § 1.

dulcedinem cantionis excludunt. Nam quidquid Prophetæ, quidquid Evangelia ipsa præcipuunt, in his carminibus suavi meditantium dulcedine continetur. Deus ostenditur ut timeatur, simulacra ridentur, justitia ingeritur, iniquitas prohibetur, misericordia laudatur, incredulitas abdicatur, veritas requiritur, mendacia damnantur, dolus accusatur, innocentia collaudatur, superbia dejicitur, humilitas sublimatur, pœnitentia prædicatur, pax sequenda depromitur, contra inimicos protectio postulatur, vindicta promittitur, spes certa nutritur, et quod his est omnibus excellentius, in Psalmis Christi sacramenta cantantur: nam et generatio ejus exprimitur, et rejecta plebis impiæ et gentium hæreditas nominatur: virtutes Domini cantantur, passio veneranda depingitur, resurrectio gloriosa demonstratur, sedes quoque ad dexteram mirabiliter depingitur. Deinde igneus Domini adventus manifestatur, terribile de vivis et mortuis judicium panditur. Quid plura?' S. Nicet. Episc. [De Psalm. Bono. Tract. in Spicilegio L. d'Achery, Par. 1723. I. 223.]

'The frequent repetition of the Psalms of David hath been noted to be a great part of the devotion of the Primitive Christians: the Psalms having in them not only prayers and holy instructions, but such commemorations of God's mercies as may preserve, comfort, and confirm our dependence on the power and providence and mercy of our Creator.'

'And this is mentioned in order to telling that as the holy Psalmist said, that his eyes should prevent both the dawning of the day, and the night watches by meditating on God's Word: so t'was Dr. Sanderson's constant practice every morning to entertain his first waking thoughts with a repetition of those very Psalms that the Church hath appointed to be constantly read in the daily Morning Service, and having at night laid him in his bed he as constantly closed his eyes with a repetition of those appointed for the Service of the Evening; remembering and repeating the very Psalms appointed for every day; and as the month had formerly ended and began again, so did this exercise of his devotion. And if the first fruits of his waking

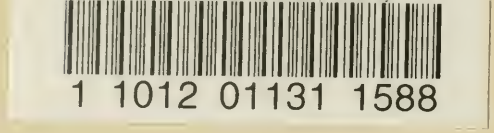
thoughts were of the world he would arraign himself for it. Thus he began that work on earth which is now the employment of Mr. Hammond and him in Heaven. After his taking his bed about a day before his death, he desired his chaplain to give him absolution: and at his performing that office he pulled off his cap that Mr. Pullin might lay his hand upon his head. After this desire of his was satisfied his body seemed to be at more ease, and his mind more cheerful; and he said often, "Lord forsake me not now my strength faileth me, but continue Thy Mercy, and let my mouth be ever filled with Thy Praise." He continued the remaining night and day very patient, and during that time did often say to himself the 103rd Psalm, a Psalm that is composed of praise and consolations fitted for a dying soul, and say also to himself very often these words, "My heart is fixed, O God, my heart is fixed, where true joy is to be found." ' Isaak Walton's 'Life of Bishop Sanderson,' pp. 48, 49.

To those who have died with the words of Psalm xxxi. 5 upon their lips (page 99 *supra*) I might have added another—the gentle and holy Eléonore de Roye, Princesse de Condé. On July 23, 1564, 'la Princesse appela une de ses femmes, et lui dict qu'elle lui estendit les jambes, et soudain elle prononça ces derniers mots, 'entre tes mains, Seigneur, je recommande mon âme.' [1]

The commentators upon the Psalms, to whom I owe most largely, have been indicated throughout the volume, with one considerable exception. More especially in Lectures III. and IV. I have derived benefit from the Psalms by the Rev. Canon Cook, Very Rev. J. H. S. Johnson, Dean of Wells, and Rev. C. J. Elliott—*Speaker's Commentary*, vol. iv.

[1] *Epitre d'une damoiselle françoise à une sienne amie dame étrangère, sur la morte d'excellente et vertueuse dame Léonor de Roye, Princesse de Condé.* 1564.

Spottiswoode & Co., Printers, New-street Square, London.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